

श्री लाले रामानुजया नमः

★ The Crest Jewel ★  
*Primad Bhagwata Mahapurāṇa  
and  
Mahābhārata*



Shri Bankey Bihariji

- Sri Krishna Prapannachari

SRIMATE RAMANUJAYA NAMAH

# THE CREST JEWEL

SRIMAD BHAGWATA MAHAPURANA with  
MAHABHARATA



SRIKRISHNA PRAPNNACHARI

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I seek refuge in the lotus feet of my spiritual preceptor (*guru*)  
**AnanthaSri Swamy Prankushacharya Jee Maharaj**  
(1859-1979 AD)

## SRI MATE RAMANUJAYA NAMAH

**Benediction from Anantsri Swamy**

**Rang Ramanujacharya Jee**



Udhava broke into tears when lord Srikrishna disclosed to leave for His eternal divine abode on completing His *leela* (performances) on the Earth which lasted for about one hundred and twenty five years. Lord Srikrishna consoled him, “The world is mortal, and it is characterised by its feature of cycle of birth and death. I have completed My mission, and now I can take ascension. Being a wise one, why do you lament ?” Udhava submitted, “I don’t care for myself, rather

I am concerned about the state of common beings. The moment you would depart, the bonds of *kaliyuga* will become rampant. The people shall have reduced life span, become insensitive to the well beings of others, lazy, mentally dull, and irreligious. How to liberate them ?” Lord Srikrishna revealed to him, “I shall invest my divinity in *srimadbhagawata* - ‘***Tirodhaya pravistoayam srimadbhagawatarnvam***’ .

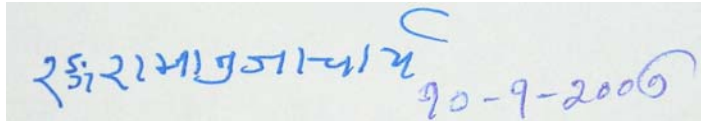
Therefore, *srimadbhagawata* is the divine body of Lord Srikrishna, ‘***Teneayam vangmayee murtih pratyaksha vartate hareh***’. Those who will love reciting *srimadbhagawata* will be free from the evil bonds of *kaliyuga*.

Initially, Naryana narrated *chatuh-shloki bhagawata* (four primordial stanza) to Brahma. Later, it was transferred from Brahma to Narada, from Narada to Vyasa, from Vyasa to Shukdeo, from Shukdeo to Parikshita. This scripture (*srimadbhagawata*) is in the form of a dialogue between Shukdeo and Parikshita. This is a delicious ripe fruit of the *vedic* tree. It is full of the pleasure of devotion since it has come out directly from the mouth of a great recluse Shukdeo. The elements of eternal truth for emancipation of worldly souls are its basic tenets. It has, therefore, been known as *paramhansya sanhita* (saintly scripture). This is called *bhagawata* because it combines the legends of *bhagwan* (supreme god) and *bhakta* (devotees). This a light unto itself, and is a provider of four missions of life - *dharma* (rihteousness), *artha* (possession), *kama* (passion), and *moksha* (liberation). Vyasa expanded the four primordial stanza of *srimadbhagawata* learnt from Narada into twelve *skandha* (section), three hun-

dred and thirtyfive chapters, and eighteen thousand *shloka* of *srimadbhagawata mahapurana*.

Compared to other primordial scriptures the language and contents of *srimadbhagawata* is more simple and interesting. The talent of learned ones are tested in explaining this scripture. It explains the divine legends of Lord Srikrishna. The listening to the legends of the Lord brings forth the feeling of having His vision. One remarkable feature of this scripture is that it talks only about Lord Srikrishna (the universal spirit), and no other lesser gods have been included in its subject of significant discussion. That is why it is a sole divine asset of *srivaishnavites* - ***srimadbhagawatam puranmamalam yadvaishnavanam priyam, yasmin parmahansyamekamamlam gyanam param geeyate,tatra gyan virag bhakti sahitam naishyakarmyamavishkritam,tatshrинуan vipathan vicharanparoh bhaktya vimuchennarah.***

This means in essence that its listening, recitation and contemplation essentially liberate the devotees. So far this scripture is found mostly in *Sanskrit* and translated in *Hindi*. There are a great many devotees who are not familiar with either *Sanskrit* or *Hindi*, and therefore they are not able to derive the benefits of this scripture. The rampant stress of a daily modern life has also diverted the attention of foreign nationals to come closer to our religious scriptures. It is, therefore, necessary that our religious scriptures are translated into their popularly followed language of English. Dr Srikrishna Prapnnachari, has made an english translation of this scripture which is an invaluable contribution towards the liberation of human beings. The gap of ignorance about *srimadbhagawata* of english knowing people would thus be removed. Almighty has caused him to work on this scripture. On behalf of the saintly order of this nation, I submit to the almighty to make him stronger. I, not only hope, but believe that this english translation will be of a great value to the english knowing devotees.



Sri Rang Ramanujacharya

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*Gaya (Bihar), India*

## SRI MATE RAMANUJAYA NAMAH

### **Benediction from Swamy Sri Hareram Jee**

The whole world has fallen a prey to malefic attitude of mistrust. For pretty material gains killing has become rampant. Under the situation the *katha* of *srimadbhagawata* would be able to generate confidence of trust among human beings. There is an incident that seeing the kings fighting among themselves, the goddess Earth once expressed her feeling with a derogatory laughter , “ When great and moralist monarchs couldn’t stay permanently, why the kings of small kingdoms prefer to remain engaged in conflict and mutual mistrust. Would they be able to carry me with themselves after their death ?” It has been established in *srimadbhagawata* that the world is the body of the almighty *Narayana*. The dispassionate style of life, and trust in Him can only fetch worldly well being in the life and salvation after death. *Srimadbhagawata*, in the current *kaliyuga*, is the scriptural representative of Lord Srikrishna. There has been a number of commentaries in *Sanskrit*, *Hindi* and other Indian languages, but such familiarising writings are a few in English. There has been a shortage of English writings on *srimadbhagawata* and so far I havn’t seen any presentation in English. This gap has been tried to be filled by the present writer, Dr. S. Prapnnachari. The writer is an engineer by profession, but his initiation in *srivaishnavism* since childhood has enabled him to present such a sacred scripture in English. I believe the present work in English will attract non-*sanskrit* people to the divine legends of *srimadbhagawata*. English rendering of Indian scriptures is a need of the present world when internet has proved its prevalence in the knowledge domain. The writer is blessed, and is advised to take up further task of presenting such works in English which helps human beings in getting proximity to the supreme spirit, *Narayana*.

*Manglashasan paraimadacharya purogamaih,*

*Sarvescha purvairacharya satkritayastu mangalam.*



Sri Hareramacharya

*Sanskrit Vidya Sansthan, Hulasganj, Gaya, India*



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## SRI MATE RAMANUJAYA NAMAH

### PREFACE

I bow down to the Lord Srikrishna who directs creation, existence, and demise of all the creatures and things in the universe.

*The Mahabharata* and *the Ramayana* are two popular Indian epics. Vyas composed the former one. He is also known as *Krishna-dwaipayana Vyas*. Even after the popularity of the *Mahabharta*, Vyas lacked the feeling of satisfaction. He composed another literary work which gave him immense happiness and this became famous as *Srimadbhagwata Mahapurana*. Among the devotees *Srimad Bhagwat Geeta*, and *Srimadbhagwata Mahapurana* are equally popular. The former is a part of the *Mahabharata* itself whereas the latter is an independent creation after the *Mahabharta*.

*Srimadbhagwata* is the crest jewel among all the spiritual literary works of India. It is a common religious practice to organize its week - long oration by some distinguished saint of the devotional cult. At *Vrindavana*, the cycle of *katha-pravachan* (devotional discourse) on *Srimadbhagwata* is almost unending. Similar, simultaneous discourses are arranged all over the country, some where on a large, and some where on a small scale. Its effective popularity could be imagined by the fact that hardly a day passes when there is no *katha* of *Srimadbhagwata* in any of the zones of the metropolitan cities of India. The Indian villages are equally fond of listening to the sweet recitation of *Srimadbhagwata*.

*The Bhagawata* is the story of a cursed king Parikshit. After *Pandava* won the *Mahabharta* war, Parikshit became the king on leaving of his grandfathers for the Himalays. It was end of *Dwapara* and beginning of *Kaliyuga*. When Srikrishna left the Earth for His divine abode, Yudhishthra including all his brothers were shocked. They decided to discard the royal crown in favour of their grandson, Parikshit (grand son of Arjuna). After some time of becoming the king, Parikshit, once visited the forest for hunting. While roaming there he felt thirsty. He reached the hermitage of the sage Shaunik. The sage was alone inside the hermitage and was engrossed in a deep meditation. The king enquired loudly for water but there was no reply. The king became angry for he thought that the sage was pretending of not listening to him. The enraged king saw a

dead snake lying there. He wrapped the snake around the neck of the sage and left the hermitage without getting water.

Shringi, the son of the sage was playing outside. He heard about the incident of the king Parikshit wrapping a dead snake around his father's neck. He began crying, and in the meanwhile, he also got agitated. He pronounced a curse on the king that the bite of a snake would cause the end of the King's life in a week. Hearing his cry the sage opened his eyes and learnt about the whole incident. He denounced his son for pronouncing curse on the king for his death within a week. The curse was irretrievable for it had come from the mouth of a *rishi-kumar*, worthy son of a sage. The king also learnt about the curse pronounced on him and he accepted that boldly. In order to welcome the death, he renounced his crown in favour of one of his sons, Janmejaya. He left home and took a shelter on the bank of the holy river, *the Ganges*. Hearing the resolve of the king, large gathering of the sages took place on the bank of the *Ganges*. Shukdeo, a great ascetic also happened to visit the place. The king greeted him with great respect and enquired about the duties and responsibilities of a dying man. He also wanted to know about the proper guidance to attain enlightenment. The whole story is covered in the first *skandha* of *Srimadbhagwata*. The answer to the queries of the king is covered in the succeeding *skandha* of the epic.

*Srimad Bhaagawata* is in twelve segments called *skandha*. Each *skandha* contains several chapters. The original work is in *Sanskrit* composed by Vyas. The *Sanskrit* text is in verse and prose. Its setting is in the dialogue form of question and answer. It is said it had eighteen thousand *slokas* (making either verse or prose) but the present one has only [fourteen thousand one hundred seventeen slokas\(14117\)](#). Adding preceding and succeeding *Mahatmya* (Pre-Glory & Post - Glory) chapters total is fourteen thousand eight hundred twenty *slokas* (14820).

The present English work in the hand of the reader is retelling of the stories from *Srimadbhagwata* in the same sequence of the original *Sanskrit* text. The source text is the one published from Geeta Press, Gorakhpur. Each *skandha* has similar number of stories as there are chapters in the original text. Total three hundred and thirty-five stories make all the twelve *skandha*. There is one preceding section to *skandha*-1, and it is called Pre-Glory depicting the importance of *Srimadbhagwata*; it has six stories. Similarly, the twelfth *skandha* is

followed by the Post-Glory section containing four significant stories. Thus there are altogether three hundred forty-five captions.

Some of the *Sanskrit* words couldn't be given an appropriate English rendering. They have been retained in Roman script but their spelling does not follow any standard literary rule. The convenience in understanding according to the prevalent pronunciation has been the prime consideration in writing a particular *Sanskrit* word in Roman script. For example, *yajna* has also been written as *ygya* for most of the readers are more familiar with the latter one rather than the former on consideration of its common pronunciation. The learned linguists, it is believed, would never mind such attempt. Similarly, some of the names also have been spelt variously without distorting the original name. For example, *Pandava* has somewhere been typed as *Pandav* or *Pandva*; they are all the same. Similarly, *Vrindavana* and *Vrundavana*, *Bruhaspati* and *Brihaspati* are not different. Narayana, the supreme being is also called *Bramh*. The lotus stem coming out of Narayana's navel has got a four-headed deity seating on its top. The deity is assigned the task of creation and is popularly called *Brahma*. The difference between supreme being, Naryana, and the four headed creator deity is noticeable in Sanksrit names, as mentioned here *Bramh* and *Brahma*.

*Srimadbhagwata* is a devotional work and its faithful reading consolidates the love of devotion to the almighty creator, Narayana. The ultimate aim of having birth in the form of a human being is to get closer to Him. This state is sometimes called salvation (*moksha*). Those who are His true devotee they long for His closest proximity. The devotion (*Bhakti*) is therefore termed as the fifth mission in the life, the other four being wealth (*artha*), righteousness (*dharma*), pleasure (*kama*), and salvation (*moksha*). In a simple term, the devotion (*Bhakti*) is performing all the worldly duties taking them as His command.

As stated earlier, the author of the present work is Vyas. He delivered it first to his ascetic son, Shukdeo. For salvation of the cursed king Parikshit, who was first in the line of *Pandava* in *Kali yuga*, it was recited to him by Shukdeo. The ascent of Sri Krishna marks the end of *Dwapar* and beginning of the evils of *Kaliyuga*. On different occasions, there is evidence of *Srimadbhagwata* being delivered by different saints and sages also. Suta was present when it was recited by Shukdeo to Parikshit. Suta has also been mentioned reciting it later to a great gathering of the saints at Naimisharnya.



*Srimadbhagwata* has its divine origin in Narayana Himself. When Brahma was confused about his assignment of creation, Narayana narrated it to him. It is popularly called *Chatuh-sloki* (four stanza) *Bhagawata*. The interested one may refer *skandha* 2, chapter 9, *sloka* 32 – 35 of the original *Sanskrit* text. It is the essence of *Bhagawata* which has been elaborated later by several saintly and divine speakers. Immediately after learning from Narayana, it was delivered by Brahma to his son, a wandering saint, Narada. For the present version, the story goes that even after the composition of the Mahabharata, the great epic, Vyas was sitting sad in his hermitage. Narada happened to visit his hermitage, and he learnt about the cause of his sitting sad. On the advice of Narada, he resolved to compose a devotional epic, and on meditation it occurred to him, what was delivered to Narada by Brahma.

Yet another version of the *Bhaagawata* is from the mouth of Sankarshana, one of the fourfold emanation of Narayana; it is called *Chatur - vyuha* of Vaasudeva, Sankarshna, Pradyumna and Anirudha. The group of four ever looking child -saints is Sanakdika (Sanaka, Sanandana, Sanatana and Sanatkumar). They listened the *Bhaagawata* from Sankarshana. On the request of an accomplished saint, Sankhyayan, it was narrated to him by Sanakadik. Later, Sankhyayana recited it to his disciples Parasara and mentor of Gods, Bruhaspati. On the advice of Pulsty, the same was retold to Maitreya by Parasara. Maitreya, on the request of Vidura narrated the *Bhaagawata* to him.

The above event is covered by the story that Vidura and Udhava met after the ascent of Sri Krishna. Udhava narrated his experience with Him of His last moments on the Earth. When Udhava and Sri Krishna were together, at that time Maitreya also happened to visit the place. Sri Krishna, in his presence, narrated the *Bhaagawata* to Udhava (*skandha* 3, *chapter* 4). When Vidura requested to repeat the same to him, Udhava asked him to go to Maitreya as he (Maitreya) was directed by Sri Krishna Himself to deliver it to him (Vidura). When Vidura met Maitreya, he narrated the *Bhaagawata* to him, and he mentioned (*skandha* 3, *chapter* 8) that he had learnt it first from Sankarshna Himself.

All the above events of narrating the *Bhaagawata* were mentioned by Shukdeo himself during his narration of the same to the cursed king Parikshit.

The *Bhaagawata* is like a well threaded garland of varieties of flowers. A garland can be threaded in several ways using the varieties of flowers, i.e., rose, calendula, jasmine, etc. The aesthetics demands combination of the flowers in different ways and the selected combinations are repeated to add beauty to the garland in a varieties of ways. Similarly, the *Bhaagawata* is threaded with utmost love of devotion and the stories have been repeated to make it more comprehensible. The repetition of the story of creation and the prayer to Narayana by several gods and sages have been found at several places on several occasions. There is no monotonous repetition for a fond reader of the *Bhaagawata*. The ten themes (*skandh-12, chapter – 7*) contained in a *puranik* (primeval) scripture are well woven in *Srimad Bhaagawata*. The primary creation (*sarga*) is due to Him only; the secondary creation (*visarga*) is due to Brahma.

Among several interesting features, the time–cycle from creation to the dissolution is well covered in the *Bhaagawata*. The entire time dimension is cyclic in nature. The *Chatur-yuga* (*Satya, Treta, Dwapar, Kali*) repeat several times to complete one hundred years of Brahma. The year for Brahma is on a cosmic scale. One day of Brahma covers one thousand *Chatur-yuga*. His night is also equal to day. He creates only in day time, and at night he sleeps while the entire creation is wrapped up and is contained in Narayana. There are fourteen Manus who rule in one day of Brahma. This means *manvantar*, the period of one Manu, is equivalent to more than seventy-one (71-6/14) *Chatur-yuga*. The period of a day of *devas* (gods) is 360 times that of human beings. *Skandha – 3, chap. – 11* contains the detailed elaboration on the concept of time period of the creation of the almighty, Narayana. *Skandha - 5* (Chap. 16 through 20) depicts in detail the interesting topographical details of the Earth with its continents (*dweepa*), countries (*varsha*), oceans, rivers and mountains. The concluding chapters of the *skandha* present the astronomical details in its own allegorical style.

Before I begin concluding with the expression of gratitude to some of my friends, it is proper to enlist here some of the prime devotional features of the *Bhagawata*. The *skandha -2, chapter - 10, sloka -4*, mentions about *Poshanam Tadanugraha*, meaning the “**Grace of God**” is the only nour-

ishment for the beings. This has been substantiated by the superb stories of Ajamila and Vritrasur in *skandha* -6. The *Bhagawata* covers in several *skandhas* the Lord's all the known incarnations, and *skandha* - 10 (in two parts), the largest of all the *skandhas*, is devoted to the *Leela Katha* (divine legends) of *SriKrishna avtar* (incarnation of SriKrishna) only. The first part covers the ***Madhurya*** (sweet pastime) related to His child hood in Mathura, Vrundavana, Gokul etc. The second part of the tenth *skandha* projects His later life as His ***Aisvarya*** (holding of royal supremacy) for He was known as *Dwarkadhish* (the Lord of Dwarka). He established Dwarka Himself as a new city on the western coast of the country. **Eleventh *skandha*** stands out as the abstract essence of the **devotional heart** of the *Bhagawata*. Udhava spent the last moments with Srikrishna before He took His ascension after staying for **125 years on the Earth (*skandha* 11, chapter - 6 )**. The nectar of *Bhakti* (devotional cult) is established by the Lord SriKrishna Himself in His discourses with Udhava. Eleventh *skandha* confirms that the *Srimadbhagwata*, in His absence, is His scriptural embodiment for the liberation of the people of Kaliyuga.

I wish to mention the encouragement received from Sri Shashi Bhushan Sharma who took me on several occasions to visit Lord Gadadhar at Vishnupada, Gaya, due to Whose grace I could be able to complete the presentation. In fact, the first two *skandha* were submitted on the lotus feet of the Lord Gadadhara as a token to receive His blessings to go ahead with the work. Today, to my utmost pleasure, the work has been completed.

There is another interesting coincidence of an event which occurred subsequently. Sri Gridhar Gopal came in my life as a God sent blessings. He was kind enough to renew my introduction to the Lord Sri Banke Biharijee, Vrundavana. He offered worship to Sri Biharijee at Vrundavana on my behalf and on behalf of my family members including my great friend, Sri Shshi Bhushna Sharma. When back from Vrundavana he presented me an excellent pearl-studded framed picture of the Lord **Banke Biharijee (Sri Krishna) with association of His ever loving beloved Sri Radha** with Him. The Picture got its place on my computer table and the same graces the cover page of the book. This has been really the benign grace of Biharijee that Gridhar Gopal appeared in my life as His messenger showering on me the blessings of Biharijee to complete the work without any interruption.

I can't keep it without mentioning the name of Sri Pradeep Kumar Pathaka without whose assistance I couldn't have carried the computer composition successfully. May God bless them all.

The things normally go as disposed by Him. It was about to be published that it occurred to me, when I was in Mongolia, that for better appreciation of the *Bhaagawata*, the stories of the *Mahabharata* should also be brought in here. The same has been done in its concise form at the end to make the whole perspective of the *Bhaagawata* more understandable to a new reader of the Indian mythology.

At the end, I offer my sincere prayer to Him to grant me His close proximity.

*SRI MANNARAYANA CHARANAU SHARNAM PRAPADDE. SRI MATE NARAYANAYA NAMAHA.*

**(All refuge in His pair of lotus feet)**

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SRI MATE RAMANUJAYA NAMAH

**Pre-Glory****G/1 Ace Ascetic Narada Meets Spirit of Devotion - *Bhakti***

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

The crest jewel, epic - literature, is full of spiritual stories depicting the importance of devotional respect to the almighty God. It has been compiled as *Srimadbhagawata* by Vyas. The stories have been recited by different accomplished speakers at several occasions to different audience. Primarily it is known to have been recited by Shukdeo to King Parikshita. Shukdeo is son of Vyas. He is blessed with eternal form of a under-teen and enjoyed ascetic life since his childhood. When he left home as ascetic, Vyas, his father, was emotionally moved and couldn't bear his separation. On asking the goal of his departure, the way side trees on his route answered Vyas on his behalf. He was such a great soul that nature had taken his care. He immersed himself with absolute contemplation to the almighty God.

The same story had been recited by Suta to Saunak as Suta himself learnt it from Shukdeo. On observing the miraculous effect of *Srimadbhagawata* on Parikshita, Brahma examined its merits and found it supreme. Narada had learnt it initially from Brahma but it was in an essence form. He tried to make it simple and absorbing for the common people.

Once Narada was seen concerned by Sanakadik (group of four ever under teen ascetics— Sanak, Sanandan, Sanatana, and Sanatkumar) . On enquiry Narada expressed his concern about the change in attitude of the people on the earth. All were materialistic with vested interest of self— indulgence . This was all because of *Kali Yuga* which commenced after the departure of Lord Srikrishna to *Vaikunthaloka* (divine abode). In *Kali yuga*, generally people became selfish and possessive. Such people didn't feel shy in assuming the guise of saints to enjoy the worldly possession of wealth and women.

While wandering, Narada once met *Bhakti* (devotional spirit) at Vrindavana, the playground of Lord Srikrishna's childhood. *Bhakti* was in the guise of a beautiful young woman. She was lamenting on the condition of two aged persons lying unconscious by her side. She was attended by several young

women. Narada went compassionate on the scene. On enquiry, the woman divulged her identity as *Bhakti*. She narrated her story of birth in Dravida (Tamil Nadu). She grew young in Karnatka and was loved deeply in Maharashtra. She grew very old in Gujrata. She had two sons – *Jnan* (knowledge) and *Vairagya* (recluse). They also grew very old. Their physical charm was lost because of old age. As they left Gujrata and reached Vrindavana, *Bhakti* again became young while her sons remained old and aged. They appeared loosing their consciousness. The women attending her were reported to be sacred rivers of the land. She prayed Narada and enquired about the cause of her getting young while her sons remained old. Narada pointed out that Vrindavan was the cause of her getting young. The land loved *Bhakti* and this transformed her back to her youthfulness. Her sons were not in demand in this place so they maintained their depleted state of glory. They appeared to be unconscious as they were grossly enjoying the self – pleasure of Lord's place, Vrindavan. This all had happened because of the advent of *Kaliyuga*. Parikshita realized the presence of *Kaliyuga* and wanted to eliminate it. He was reminded of significance of *Kaliyuga* as people attain Him easily by reciting His name only. In other *Yuga* (*Satyayuga*, *Thretha*, and *Dwapara*) one had to perform all sorts of arduous exercises of *Yagna* (oblation), *Samadhi* (deep meditation) etc. In *Kaliyuga* one could attain nearness to God by simply reciting His name without any ritual. Having this in mind Parikshita allowed *Kaliyuga* to survive. Now whatever moral degeneration she observed was because of *Kaliyuga*. *Bhakti* was highly impressed by Narada's assessment of the situation. She bowed before him and prayed him to be compassionate on her. She reminded him of his blessings on Prahalad and Dhruva, sons of two kings who attained God's grace because of his kind counseling.

### **G/2 Narada's endeavour against *Bhakti*'s afflictions**

*Bhakti* being mother of *jnan* and *vairagya* was in deep sorrow. Narada consoled her by reminding her association with the Lord Srikrishna. In all the four *yuga*, different spiritual practices have been found to be effective. From *Satyayuga* to *Dwapara*, performing *ygya*, practicing deep meditation, study of *Veda* and *Purana* have been found to be effective. In *Kaliyuga* common folk has been badly affected by the evil intents. The practices of earlier three *yuga* were not found effective. The Lord, therefore, created *Bhakti* (devo-



tion) as His dear beloved and asked her to nourish the heart of all beings. She was blessed with *Jnan* and *Vairgya* as her son. *Mukti* (salvation) was asked to serve *Bhakti* as her obedient maid helper. *Bhakti* stays in *Vaikunthalok* in visible form but on the earth she permeates invisibly everywhere. She can be realized by remembering the Lord's name. Doing all worldly duties in total obedience of the Lord is also *Bhakti*. In *Kaliyuga*, due to hypocritical way of life *Mukti* didn't stay on the earth. *Jnan* and *Vairgya* also lost their vitality looking more like old men. *Bhakti* alone could stay on the earth under the Lord's command. On hearing all this *Bhakti* looked more youthful and charming.

She expressed her gratitude to Narada and requested him to revive the vitality to her two unconscious sons also. All efforts of reciting *Veda* and other scriptures went in vain. Narada got more concerned. In the meanwhile a voice was heard from an unseen source advising Narada to consult saints and sages. He immediately left the place assuring *Bhakti* to come back with the solution. On wandering all the religious places and contacting all the saints and sages he couldn't get the desirable solution. He then reached *Badrikheshttra* (North Himalaya) and resolved to take meditation. Before he could act on his resolve he could see the presence of child - saints, Sankadik. On hearing his problem they advised him to recite *Srimadbhagavata* before unconscious sons of *Bhakti*. Narada was a bit doubtful on the advice. Sankadik explained him the importance of *Srimadbhagawata* because this is the essence of all the precious scriptures, *Veda* etc. They also reminded him how he himself had solved the concern of Vyasa when he felt unsatisfied even after writing several gem scriptures, *Purana*, *Mahabhartha* etc. "It was a four stanza (*sloka*) advice by you to him and he then created *Srimadbhagawata*. This is the essence of all the scriptures. Milk has *ghee* but that is obtained after some effort; cane has sugar and its juice is used for full satisfaction. Similarly, *Srimadbhagawata* is the juice and essence of all the epic scriptures and it has proved to be fully effective against all the worldly afflictions", mentioned Sankadik. Satisfied Narada left for Vrindavan where *Bhakti* was waiting for him with her two afflicted sons.

### **G/3 *Bhakti's* Afflictions Over**

Narada, on the advice of Sankadik reached Haridwar and organized the audience of *Srimadbhagawata*. Sankadik were the speakers. All sages, beings

from the nether and upper worlds, sacred rivers and sacred places in their appropriate forms assembled at Haridwar to be benefited by *Srimadbhagawata katha* (divine story).

Sankadika spoke at length with full explanation of the *Srimadbhagawata* using complete dialogues between Shukdeo and Parikshita. All were happy and considered themselves fortunate to avail such opportunity. Narada enquired whether any auspicious period was required to be fixed for the audience of *Srimadbhagawata*. Sankadika explained it to be auspicious for all times. “Act of doing any sort of sacred performance, at any of sacred places of high order, Gaya, Pryag, Ganga, Kashi, Pushkar etc. can never match listening to *Srimadbhagawata*” ,was the assertion of Sankadika.

“However, because of the worldly engagements it may not be convenient to give audience to the entire *Srimadbhagawata* at a time. From practical consideration it may be completed in a week’s time and the most auspicious month is *Magha*” ,advised Sankadika. When the whole of *Srimadbhagawata* was nearing its completion, *Bhakti* appeared with her two sons reciting *Srikrishna, Govinda, Hare Murare, Hey Nath, Narain, Vasudevaa*. . She presented a magnificent dance as her two sons had regained their vitality. Narada was happy to see the turn of events in favour of *Bhakti* as her afflictions were over and she was celebrating that with dance among the devotees.

According to the eleventh *skandha* of *Srimadbhagawata* , when Lord Srikrishna was to depart for *Vaikunthalok* at the end of *Dwapara*, Udhava enquired about the ways and means for emancipation of the common people. He insisted on Lord’s stay on the earth for a longer period. In response to his request, Lord Srikrishna indicated Udhava that *Srimadbhagawata* was His real spiritual representative. Srikrishna in a subtle form resides inside *Srimadbhagawata*. Such is the glory of *Srimadbhagawata*. Its recitation or audience, complete or in part, is always beneficial.

### **G/4 Gokarna’s Story**

On the bank of sacred Tungbhadra river there used to be a town famous for learned people. Atamdeva, a religious man, well versed in all vedic scriptures used to reside there. He was issueless. His wife, Dhundhuli, was a beautiful woman of obstinate nature. On growing old, he became concerned about not having a child. With this intention he left home and visited several sacred places hoping to be blessed with a child. Once he was taking water from a

river and at the same time there came an ascetic. After ascetic took water and quenched his thirst, Atmdeva approached him with all politeness. On learning about his problem, ascetic consoled him to rely on God's desire and believe in law of *karma*. Atamdeva repeatedly prayed ascetic for blessing of getting a child. Ascetic gave him a fruit for her wife and asked to pray god for a child.

Atmdeva came back home and gave the fruit to his wife, Dhundhuli, advising her to take fruit and pray God for a child. Dhundhuli didn't like the labour pain and so she didn't take the fruit. On advice of her sister, she gave the fruit to her domestic cow. Atmdeva was given a false report that she had taken the fruit. By coincidence, Dhundhuli's sister was pregnant. She promised her child to Dhundhuli. Dhundhuli was not pregnant but she pretended to be pregnant to her husband, Atmdeva. After about nine months when her sister gave birth to a child she got the sister's child secretly without Atmdeva's knowledge. Dhundhali declared that the child had been born to her. The cow which was given the ascetic's fruit also gave birth to a human child with ears of a cow. The cow's child was called Gokarna. Dhundhuli's child was named as Dhundhakari.

On growing young, Dhundhakari became a notorious criminal and Gokarna became a learned man. Atmdeva was concerned about Dhundhakari's career. Gokarna advised him not to worry on such issues as all happened according to one's past deeds. Gokarna became a wandering ascetic and Atmdeva also left home on the advice of Gokarna. Atmdeva spent his days outside in deep forest in meditation of God and never came back home.

### **G/5 Dhundhakari's plight**

Dhundhakari, on father's leaving the home, became more willful. He used to beat his mother. When Dhundhakari became unbearable, Dhundhali committed a suicide by jumping into a well. Gokarna also left the home as Dhundhakari was beyond improvement. Later Dhundhakari fell a prey to characterless women. They encouraged him in his criminal activities. Dhundhakari got wealth by robbing to satisfy those women. Once the women became greedy and they decamped with all precious goods after hanging Dhundhakari to death. Dhundhakari became a ghost. Gokarna learnt all about his brother and he performed a *shradha* (ritual of offering in favour of a departed soul)

at Gaya (in the state of Bihar in India) for his emancipation.

Gokarna once came back to his native home. He spent the first night at his old and deserted home. During mid night, a ghost, appeared before him in several dreadful forms. The ghost was not able to speak. He could only indicate by symbols. Gokarna sprinkled water on him after reciting some *mantra*. The ghost's identity was then revealed and Gokarna identified him as deadly spirit of his brother Dhundhakri. Gokarna was surprised as to how his brother couldn't be emancipated even after offering Gaya *shradha*. Dhundhakari prayed his brother for his welfare as he was in distress in ghost's form. Gokarna consoled him to wait for some time and he would find some way out for his emancipation.

Next morning, Gokarna consulted several people for his brother's emancipation. It was decided to organize seven days *Srimadbhagawata katha* (recitation of the holy legends). Local people assembled to listen the recitation of *Srimadbhagawata*. Dhundhakari, the ghost, also joined the audience. He took his place inside a piece of bamboo of the length of seven rings. On completion of the first day's recitation, a portion of the bamboo between two consecutive rings split with a loud sound. This was repeated on the seven consecutive days by splitting the portion of the bamboo between successive rings. The bamboo with all the seven rings split on the seventh day. On completion of the recitation, Dhundhakari, the ghost got transformed in a godly form and appeared before the gathering. He thanked his brother for his emancipation by *Srimadbhagawata katha*. He advised all people to maintain regular audience of *Srimadbhagawata* as it was highly effective against all worldly afflictions. Later, Dhundhakari left for *Vaikunthalok* (divine abode of Narayana) with the divine messengers who had come to receive him.

Gokarna enquired from God's messengers as to why only Dhundhakari was being taken to God's place whereas as there were large gathering of audience of the *Srimadbhagawata*. It was clarified by the messengers about the complete concentration of Dhundhakari in *katha* (recitation of the holy legends) for all seven days. Gokarna was assured by them that Srikrishna would Himself take him to His place called *Goloka*.

Gokarna again organized the same *katha* in the month of *Shrawan* (one of the rainy season months). God Himself appeared in *katha* which was noticed

by the manifestation of utmost joy in the heart of the assembled audience. Everybody enjoyed the extreme self pleasure and forgot their worldly worries. Gokarna, at the end was taken to *Goloka* and other audience were also granted God's close proximity.

### **G/6 One week's Srimadbhagwat *katha***

The entire *Srimadbhagawata* is composed of eighteen thousand *sloka* in twelve *skandha*. The recitation is normally done in seven days. The specific months round the year have also been specified. After thirty years of ascension Srikrishna, Parikshita heard *Bhagawata* from Shukdeo which began on the ninth day of the bright fortnight of *Bhadrapada* month. Second time it was recited by Gokarna after two hundred years on the ninth day of the bright fortnight of *Asharaha*. Later, after thirty years, Sankadik began recitation on the ninth day of the bright fortnight of *Kartika*. Generally, the six months of *Bhadra*, *Aswin*, *Kartika*, *Marghashirsha*, *Asharha* and *Shrawan* have been considered to be auspicious for listening the *katha*.

For the benefit of the people at large, the organizer should give a wide publicity about the program of the *katha*. Proper arrangements for the comfort of the gathering is required to be made. The principal audience who organises the *katha* takes resolve from the saintly speaker, maintains a modest life for seven days by taking light and appropriate vegetarian food made of milk and ghee. He observes celibacy for the period of *katha* and always remembers the Lord's name with full concentration. Due honour with appropriate gift is offered to the speaker. Audience assembled is also offered *prasad* (holy food offered to the lord) at the end of each day's recitation.

Where ever such event is organized the teenager saint, Shukdeo visits in disguise and enjoys the *katha*. Several other eternal souls, Prhalad, Udhava and others happen to attend the *katha* and bless the audience. When Narada had organized it at Haridwar and Sankadik were the speaker, the *katha* was attended by Prahalad who played *kartal*; Udhava played *Jhanjha*, Narada played



## SRI MATE RAMANUJAYA NAMAHA

**SKANDHA - 1**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**1/1 Sanakadik enquire Suta**

Once in the hoary past, just before the advent of *Kaliyuga*, saints and sages assembled at Namisharnya with a view to perform a *ygya* to be completed in one thousand years. Suta, the prime speaker on the occasion, was duly respected and offered a high pedestal. The sages asked about the most appropriate scripture for the ultimate benefit of the people in *Kaliyuga*.

The sages continued, “Lord Srikrishna was born as a son to Devaki and His several performances were quite supernatural which His elder brother Balabhadra could only realize. Others took Him as an ordinary human being. Lord Srikrishna has departed and *Kaliyuga* is knocking at the door steps. Under the situation, kindly enlighten us as to how the common folk would lead their life with a view to attain salvation.”

**1/ 2 Lord’s glory and its benefits**

Suta welcome the enquiry. He offered his first respect to Shukdeo who took renunciation in an early age without adopting a domestic life. When he was leaving home, his father, Vyas called him back. Shukdeo was so much engrossed in God’s remembrance, he couldn’t hear father’s call. Realising his greatness by way of his absolute nearness to God, the trees by the side of his way bowed down to him and answered on his behalf to his father Vyas. Suta, therefore, offered first prayer to such a great soul, Shukdeo.

Suta advised to commence the recitation of God’s glory by first remembering *Nara–Narayana*, the best among saints as incarnation of Lord Himself. The next respect was advised to be paid to Goddess Saraswati, and finally to be concluded by remembering Vyas. Suta elaborated upon the importance and necessity of reciting God’s name for all sects of people. He mentioned, “The life is full of complex knots produced due to one’s own past deeds. Lord’s name can only work as a sword to cut the knots.”

He continued, “The Lord’s creation has main attributes of *satva* (dispassion-

ate), *rajas* (passionate), and *tamas* (selfish). Those who are after the worldly pleasures belong to passionate and selfish group. They long for wealth and children. Those who belong to *satva* group only seek the almighty and attend worldly duties as Lord's command. They never enjoy the transitory worldly pleasures. Lord Himself manifests in different form to run the creation. His *satva* form is the most sought after and saints and sages seek to attain it. Where as worldly people, for temporary gains, seek lesser gods who provide them wealth and children." Suta advises, "Offer everything to Lord Srikrishna; the worship, recitation, meditation all end in Him and His *satvic* form is only to be aimed to attain."

### 1/3 Lord's Incarnations

God wanted to create the universe. He assumed the form of a human being endowed with all the sixteen vital characteristics. Five sense organs, five functional organs, mind, and five elements make the sixteen vital characteristics. Five senses sight, smell, taste, hearing, and touch are activated through five organs eyes, nose, tongue, ears, and skin. Five elements are earth, water, fire, space and air. He was reclined in deep meditation on serpent couch floating on causative water of ocean. Subsequently from His navel arose louts with a long stem. Brahma was created with four heads and was assigned a place on the top of the lotus flower. The manifestation of the supreme God in the form reclining over the serpent couch with a lotus flower from His navel having four headed Brahma on its top is known as Narayana. He directed Brahma for creation. He Himself assumed infinite forms helping Brahma in doing the creation work. Entire creation is made of innumerable worlds with infinite creatures, demi – gods, rivers, mountains etc. Important and notable forms which Narayana assumed in different ages are called His incarnations.

First incarnation of God is known as Sankadik (Sanak, Sanandan, Sanatan and Sanatkumar) having eternal young (under – teen) age. They took sever vow of celibacy and engaged in deep meditation.

Second incarnation is of *Baraha* (Boar) who retrieved the lost earth from the hold of a demon residing in the nether land.

Third incarnation is of Narada, an ace ascetic. Narada produced *satvata tantra* (Narada *panchratra*) with a view to get freedom from the worldly bondage.

Fourth incarnation is of *Nara–Narayana*, who came from a religious woman



known as Moorthy.

Fifth incarnation is of saint Kapila who revived *Sankhaya Shastra* by preaching a *brahmin* called Asuri.

On demand of Anusuya His sixth incarnation is of Duttatreya, son of Atri.

In seventh incarnation He came as Ygya from Akuti, wife of Ruchi Prajapati. He protected *Swambhuva Manvantar* with the help of His son Yam, assisted by other gods.

Eighth time He came as Rishabha from Meru Devi, wife of King Nabhi. He set a new path for super ascetics.

On the prayer of saints and sages He came ninth time as Prithu and caused the growth of all sorts of herbs on the earth. This led to a great welfare of the people on the earth.

He came tenth time in the form of a fish to rescue Vaivaswat Manu from the great deluge at the close of *Chachush Manvantar*. He used the earth as a boat for rescue work.

His eleventh incarnation in the form of tortoise is to support the stirrer mountain, Mandrachal used by demons and gods to churn the ocean.

His twelfth form is of great physician (Dhanvantri) who appeared with nectar pitcher in his hands during ocean churning.

Thirteenth incarnation of Mohini, a charming woman to cajole the demons is quite interesting.

His fourteenth incarnation of Lion – headed human body was for the destruction of a notorious demon, Hiranyakashipu.

Fifteenth time He came as a dwarf man to restrain the demon king, Bali. He asked in gift, land measuring three steps only, which ultimately turned to be all the three worlds when he revealed His cosmic form.

Sixteenth time He came as Prashurama to penalize *kshatriyas*, warrior class, who had gone cruel against the *brahmins*. He made the earth free of *kshatriyas* by killing them twenty one times.

He came as Vyas in the seventeenth turn as son of Satyawati and Parasara. Looking to the depleting memorizing capacity of the human beings he segmented

the Vedic works in several branches.

Eighteenth time He came as Lord Rama and is famous for performing several feats by killing the great demon king Ravana after putting a bridge over ocean.

His nineteenth and twentieth incarnations are in the form of Balaram and Srikrishna.

Twenty first incarnation is in *Kaliyuga* as Budha, son of Ajan in Magadh region of Bihar, India. This was to restrain demonic culture being on rise against the gods.

His twenty second incarnation is yet to take place and it is predicted to be at the end of *Kaliyuga* when the protector of the society would turn barbaric and willful. He will be called by the name, Kalki, in the home of a pious *brahmin*, Vishnuyasa.

All the incarnations are secret and normally enigmatic for an ordinary folk. The great forms of Manu and his great sons, Prajapati and several other gods, saints and sages form his partial incarnations and they come with the limited potency for a limited purpose.

Lord Srikrishna is a full incarnation and his stay was enigmatic to ordinary people. He came to protect the righteous people against the prevailing sinful acts of the demonic ones.

### 1/4 Concern of Vyas

Shukdeo, when he was in his teens, renounced his family life and departed as dispassionate soul. Vyas, his father went emotional and followed him to get him back. Shukdeo went past a lake. Group of women were taking naked bath in the lake by putting off their cloths on its bank. When Sukhdeo passed by them they didn't care, but when following him, Vyas was passing, the women tried to cover themselves with their cloths. Vyas was surprised because Shukdeo was a naked teenager but the women didn't mind for his nakedness and maintained themselves in a naked state in the lake water. Vyas was well clad but the women were ashamed of him and they covered themselves with their cloths. On enquiry, Vyas was told by the women about his dichotomy and discriminating attitude for women against men. According to the women, on the contrary, Shukdeo possessed of nondiscriminatory attitude against a woman and a man. He was self – engrossed soul and therefore women didn't

mind his naked state.

Vyas was surprised and shocked with the remarks of the women. Actually he had done a lot for all the human beings by writing an epic Mahabhartha which was made simple from the facts of the complex *Vedic* scriptures. Four *Vedas*, *Rik*, *Yaju*, *Sam* and *Atharva* were created by Vyas to facilitate the accessibility of ordinary people with depleting memorizing capacity. *Rik* was commanded by Pail, *Sam* by Jaimini, *Yaju* by Vaishampayan, and *Atharva* was commanded by Sumantu, son of Darun nandan. Epics and *Puranas* were under the command of Suta's father, Romaharshan. The disciples of the respective sages who were commanding different segments of the *Vedas* further put their respective part of *Vedas* in more number of sections to have better command.

The Mahabhartha was compiled by Vyas in order to make the *Vedas* comprehensible to all including women, *shudra* (low caste of the society), and other incapable sections of the society. Despite his great contribution for the welfare of the society, he was not happy, and was concerned as the women remarked him having discriminatory approach.

### **1/5 Significance of Lord's name and Narada's past life**

One fine morning after attending his daily routine, Vyas was sitting in his hermitage on the banks of Sarswati river. He was concerned about his shortcomings even after creating the Mahabhartha. Suddenly he could see Narada approaching him. He respected the sage by welcoming him. Narada could read concern writ large over Vyas's face. On enquiry, Vyas told about the cause of his concern. Narada could immediately understand the situation. He pointed out to Vyas about the shortcoming in his endeavor. According to Narada, no literature can be complete unless it is full of glory of Lord Srikrishna. Although Vyas composed Mahbhartha with good intentions for the benefit of all the sections of the society it lacked enchanting recitation of Lord Srikrishna's glory. He advised Vyas to write about the Lord Srikrishna's glory to inculcate devotion in the hearts of the beings.

Saying thus Narada narrated his past life in which he was blessed with Lord Srikrishna's kindness. In one of the past lives, he was born as a son of a maid – servant serving the saints and sages in a hermitage. During four monsoon months, saints used to assemble in the hermitage. Staying at one place, the saints used to recite the significance of the Lord's glory. Narada was a child

without naughtiness. He used to sit and listen carefully the saints' recitation. While cleaning their dishes, he could get the left over food of the saints. This worked as a blessed food for him which rekindled in him the affection towards Lord Srikrishna's name. Seeing his interest, saints also blessed him with rare power of understanding the Lord's significance. He was thus initiated in the Lord's real service and devotion.

### **1/6 Balance of Narada's past life**

Narada spent his early childhood enjoying the spiritual association of great saints and sages. He was a son of a maid servant and his father was not alive. His affection with mother didn't allow him to quit home and he couldn't join the saintly order. After some time his mother died of snake bite. He was free of the mother's attachment and quit home to become a wanderer. Once he reached a lovely natural place near by a river. After taking water to his fill he sat under a tree. The place being quiet and lonely allowed him a deep concentration of mind to meditate upon Lord's cosmic form . Lo and behold ! He got an excellent cosmic glimpse of the Lord in his heart. He enjoyed the glimpse for quite some time sitting in deep meditation. When he lost the cosmic sight he became restless to regain the same. He tried at several times at several places but it was all in vain.

When he was at a lonely place in a pensive and disgusted mood it occurred to him as if God was whispering in his ears in a sweet melodious tone. The message he got from Him was that now in that life he won't have any further cosmic visualization. God granted him eternal life after this life and he would never miss Him from his next life. Length of life was uncertain and beyond prediction. He enjoyed his life by incessant reciting of God's glory. Like the uncertainty of occurrence of a lightning, all on a sudden his vital soul also left his mortal body. He got an astral body with a subtle soul.

When God was wrapping up his creation to enjoy a long sleep of thousands of *chaturyugi* (four eras of *Satyayuga*, *Dwapara*, *Threta*, *Kaliyuga*) Narada's subtle soul also entered through breath in Brhama's vitals. Brahma also merged his identity with the reclining Lord Narayana. Later, after Lord Narayana woke up and wished to create the cosmos again, Brahma sprouted from his navel sitting on long stemmed lotus flower. Marichi, Narada and other saints were among the first creations of Brahma. Narada got freedom to wander

all over on his mood. With the Lord's grace he was gifted with a celestial guitar to play while reciting His glory. Since then, Narada enjoyed the God Narayana's eternal vision in his heart and he maintained his wandering activities for the great benefit of others. Besides self enjoying the Lord's grace he kept reminding others about the significance of Lord's remembrance to get over the worldly bondage.

On hearing Narad's autobiography, Vyas was convinced about the significance of the devotional works on Lord Srikrishna. His hermitage, called Shamyapras, was on the bank of the divine river Saraswati. It was surrounded by the plum orchards. Saints and sages kept performing uninterrupted *ygya* there.

Vyas composed himself inwards and meditated deeply on the Lord's feet.. He realized the relevance and utmost need of immaculate devotion to Lord Srikrishna. The ordinary beings under the veil of *maya* (delusion) were not able to visualize the end result of the worldly pursuit of pleasure through wealth and women. By Lord Srikrishna's grace he got divine directions how to compose the devotional works for the benefit of the human beings. He composed *Srimadabhadgawata* (the great epic, devotional literary works) and he drew complete self satisfaction on its completion.

*Srimadabhadgawata* consists of the Lord's legends of His various incarnations with particular elaboration on his *Dwapara* (third era) incarnation as Srikrishna. He narrated the whole *Srimadbhadgawata* to his deserving son Shukdeo. Although Shukdeo had attained complete self- realization, he absorbed his father's divine literary works, *Srimadbhadgawata* with due diligence and concentration. It is this *Srimadbhadgawata* which he narrated to Parikshita, the king who rose to the throne of *Kuruvansa*, won over by his *Pandava* forefathers after great destruction of the Mahabharata war. How Parikhit met Shukdeo is elaborated hereafter.

### **1/7 Aswathama Kills Draupadi's Sons and Arjuna Avenges**

The Mahabharata war was almost drawing to its end. Duryodhana, grievously injured by Bheema was lying on his deathbed. His both thighs were broken by Bheema in the mace conflict. Aswathama, the son of Dronacharya, planned to avenge the mass killing of Kaurva in general and his father in particular. With a view to prove his loyalty to dying Duryodhana, he entered quietly the *Pandava*'s camp and killed the sleeping sons of Draupadi. He took their



heads and offered them to Duryodhana. It was such a heinous crime that even Duryodhana was shocked to see the severed heads of Draupadi..

*Pandava's* camp was plunged in gloom. Mourning wails of Draupadi shook Arjuna thoroughly to the core. He promised Aswathama's head to Draupadi. Arjuna riding his chariot driven by Lord Srikrishna chased Aswathama. After a great deal of run Aswathama realized no escape. Being a warrior son of Dronacharya he was in possession of *Brhmastra*, the deadly divine missile which destroys the target without fail and returns back to the user. Aswathama knew to charge it but he didn't know how to lodge it back while it returns after hitting the target. Seeing no escape and sensing his elimination by Arjuna, he invoked the missile against him. The charging scene of *Brahmastra* was so ferocious that Arjuna got scared. He prayed his charioteer friend, Lord Srikrishna for his self rescue. Lord Srikrishna knew all about Aswatham's incapability of lodging back the missile on its return journey. He divulged Aswathama's weakness to Arjuna and advised him to charge a similar divine missile in his possession which he was capable to lodge back. Arjuna also charged *Brahmastra* after due divine invoking. Both the missiles met in conflict on mid way. There was a huge dreadful scene created out of the conflict of two *Brhamastra*. The surrounding environment and innumerable innocent lives were in danger. Realising the impending great disaster, Lord Srikrishna advised Arjuna to invoke back *Brhamastra*. Both the missiles were lodged back in Arjuna's possession. Aswathama had now no escape, he was seized by Arjuna. Lord Srikrishna exhorted Arjuna to kill him. Lord actually didn't want his killing but He just wanted to test Arjuna's endurance and adherence to righteousness. Remembering his relation with Aswathama, as son of his revered preceptor, Dronacharya, Arjuna went compassionate and decided not to kill him. Aswathama was presented under seize before grievous Draupadi. She also grew kind towards him because of obligation to his father Dronacharya who had groomed Arjuna as an invincible archer and gifted him other rare warfare skills. She expressed her view not to kill him. She was of the opinion not to hurt the feeling of Kripa, wife of Dronacharya who could survive the death of her husband for the sake of her son Aswathama. Draupadi didn't want to bring Kripa under the same state of shock which she suffered by loosing her sons. She could realize a mother's emotion and wanted to limit the distress to herself and preferred not to hurt any other mother's feeling.



On hearing Draupadi's expression all *Pandava* including Yudhishter, Nakul, and Sahdeva shared the same view. Only Bheema was against and expressed his view not to allow him to remain alive. Now it was Arjuna's turn. He was reminded by Lord Srikrishna to keep his promise to Draupdi and also follow the path of righteousness matching to a warrior of his class. Arujna drew his sword and cut off a tuft of hair including the crown jewel from the head of Aswathama; he was set free after the humiliation.

### **1/8 Parikshita protected before birth and Kunti prays Lord Srikrishna in gratitude**

Yudhishtira was deeply shocked on the loss of his kith and kin in the Mahabhartha war. All Pandavs with Lord Srikrishna approached the river side. They offered palm-full water as tributes to all the deceased and prayed for the peace of their soul.

After sometime of Yudhishtira being crowned as a king, Lord Srikrishna expressed His desire to leave for Dwarka. Satyaki and Udhava were accompanying Him. As He was about to set out, Uttra, wife of Abhimanyu and daughter-in-law of Arjuna approached Him. She was seeking protection against a deadly weapon moving towards her. She was pregnant and Parikshita was in her womb. Abhimanyu, her husband was killed in the Mahabhartha war. She wanted to protect the child in womb even at the cost of her life. The child in the womb was the last hope of *Pandava's* dynasty. Lord Srikrishna realized the nefarious plan of Aswathama to destroy *Pandava's* heir lineage from root. He charged his *Sudarshana* (disc- missile) to save Uttra's child in her womb. Aswathama's missile was countered and Uttra got her still born child saved.

For this act of Lord Srikrishna, Kunti presented a long prayer to Him glorifying his divine performances incomprehensible to ordinary beings. She expressed her gratitude towards Him. She accepted her limitation in comprehending Him for His great acts and deeds were beyond the imagination of great sages and saints and let alone an ordinary woman of her status. Lord's advent had been to ameliorate the sufferings of people. He had filled with love the hearts of people who observed righteousness and looked to Him for guidance. Kunti offered her innumerable salutes to the Lord known by several endearing names, *Srikrishna*, *Vasudevaa*, *Devakinandan*, *Nand-nandan*

*and Govind.* She bowed to Him offering her infinite respects who created Brahma on stemmed lotus sprouted from His navel; “Who bears beautiful lotus garland, Who has broad and tender lotus eyes, and Who has lotus marks on His lotus-feet soles”, Kunti further submitted. She reminded Him of His kindness to her in protecting her sons as He protected Devaki from the barbarity of Kamsha. She further said, “Your kindness is beyond measure, You protected against poisoning, from the deadly fire of wax – house, from the cruelty of Hidamba demon, from the gambling of the devils, from bad days of exile, from destruction of deadly weapons in the Mahabhartha, and very recently, from the dreaded missile of Aswathama.” Kunti continued, “I am bewildered by remembering your child -like humanly act when you were weeping with tearful eyes after Yashoda, your mother, was tying you against the *Ukahala* (mortar) getting annoyed on your breaking of her several butter and curd pots.” Kunti, glorifying the Lord, bowed down and saluted Him time and again.

Lord Srikrishna was smiling all along her prayer. He came back to Hastinapur and stayed for some time; later, after taking leave of Kunti and Subhadra, He wanted to move for Dwarka. In the meanwhile, Yudhishthra came and holding His hands requested Him further to stay. Yudhishthra was lamenting on the great loss of lives of near and dear for transitory throne. Lord Srikrishna deferred His departure, and stayed back consoling Yudhishthra.

### **1/9 Yudhishthra pays visit to Bheeshma**

Yudhishthra was not happy being crowned the king of Hastinapur since the kingdom had come after mass killing. He was also known as *Dhramraj*, king of righteousness. He felt guilty of leading the Mahabhartha war for his personal gains of winning the crown of a king. In order to pay his respect and seek proper direction he proposed to visit the grandfather Bheeshma, lying on his deathbed, woven of arrows on the battle field of Kurukshetra. When he set out for the battle field, he was accompanied by all his brothers and Lord Srikrishna. When Bheeshma saw Yudhishthra with his brothers and Lord Srikrishna near his arrow – woven bed, he expressed his surprise about the plight of *Pandava* which they had to suffer. This was more surprising when Lord Srikrishna was one of their most close friend and well wisher in those bad days. Bheeshma pointed out towards enigmatic way of Lord Srikrishna’s mind. No body could comprehend Him. He had disguised Himself as an ordi-

nary man and chose to be born in a family of cowherds. His ways were really all secretive beyond common imagination.

Bheeshma drew Lord Srikrishna's attention by recalling his misbehaviour with Him on the battle field. Lord Srikrishna had promised to favour *Pandava* as a charioteer of Arjuna on the condition that he would never use any weapon against anybody during the war. Bheeshma promised to compel Lord Srikrishna to use arms on the battle field. "Once to restrain my invincible charges against *Pandava* he couldn't help and ran towards me with a chariot wheel in his hand by relinquishing driving the Arjuna's chariot. Arjuna dissuaded Him in doing so, but He was so serious that He didn't either care His shawl going off His shoulder", recalled Bheeshma. He repented how in that condition also he was showering arrows on Him causing bleeding scars over His body. Saying thus Bheeshma prayed Lord Srikrishna to forgive him for all his misdeeds.

On further request of Yudhishthra, Bheeshma explained a set of proper norms of righteousness in ruling the state. He also enlightened Yudhishthra on many other righteous rules to be observed in life.

It was the time of ultimate departure of Bheeshma, as the sun had entered the Northern hemisphere. He had vowed to die only when the sun was *Uttrayana* (in the Northern hemisphere). In presence of all *Pandava*, he concentrated his attention on Lord Srikrishna's lotus feet and allowed his consciousness to shed the mortal remains. Such was his control on his life force !.

Yudhishthra performed the last rites and in deep sorrow returned to Hastinapur. He consoled the deeply distressed Dhritrashtra and Gandhari. On the proposal of Dhritrashtra which got kind consent of Lord Srikrishna, he took royal command of Hastinapur.

### **1/10 Lord Srikrishna Departs for Dwarka**

By the time Yudhishthra consolidated his rule as a newly crowned king, Lord Srikrishna stayed for several months at Hastinapur. This He had done to please her sister Subhadra, Arjuna's wife. Lord Srikrishna expressed His desire to leave for Dwarka, his capital. Yudhishthra consented and embraced Him before he boarded his chariot.

When Lord Srikrishna made a move, Subhadra, Draupadi, Kunti, Uttra,

Gandhari, Dhritarashtra, Yyutsu, Kripacharya, Nakul, Sahadeo, Bheemsena, Dhaumya, Satyavati and others couldn't bear the separation and fell down senseless. However, He set out with a heartfelt farewell honour amidst the tumultuous sound of several musical instruments. While He moved to His chariot, His dear friend, Arjuna provided shed over His face by holding a colorful umbrella. Satyaki and Udhava who were accompanying Him to Dwarka, provided gentle breeze over His face using a *chavra*. The farewell crowd had heavily swelled to cover all the balconies of the buildings and roads. Constant shower of scented petals of flowers were made over Him as He slowly approached His chariot. *Brahmins* chanted *swastika slokas* (expression of good wishes to invoke divine blessings). Such was the colourful and rare scene of His farewell !

The women in the crowd were engaged in narrating to each other His divine performances since childhood. “He is the one who holds all the souls (*jeeva*) in Himself at the time of great cataclysm when the physical existence of the entire universe is lost”, was the common realisation. They praised the dynasty of *yaduvamsa* of Gokul which the Lord Srikrishna chose to inherit. “The land of *Vraja* (Gokul, Mathura, Vrindavana) was great where Lord Srikrishna spent His initial years. Those who married Lord Srikrishna must be very arduous in following the conduct of righteousness and in return they were accepted by Him as His wives. Killing Shishupal in *Rukmini swayamvar* (bridal congress) and marrying Rukmini are some of the great deeds He performed. His worthy sons, Pradyumna and Samb, with His eight principal queens are all lucky. Those women who were kidnapped by Bhomasur and later released by Him, accepted Him as their husband; those women are fortunate”, were some of the common topics of discussion.

While women of Hastinapur were talking only about Him, He slowly moved towards His chariot, smiling and glancing at them. Accompanied by Satyaki and Udhava, Lord Srikrishna's chariot moved and sped away beyond the eyesight. Yudhisthra as a mark of respect and obligation in protection against enemies, had arranged a large entourage of army of horses, elephants and chariots to accompany Him. While moving towards Dwarka, Lord Srikrishna passed through the regions known as Kurujangal, Panchal, Shursen, Brahmavart – the coastal of the Yamuna, Kurukshetra, Matsya, Sarswat, and Marudhanva. He reached Anartha, west of Sauvira and Avira. He stopped at several places

to provide rest to the horses of His chariot. On way, He accepted respectful offerings from the people of the land He drove past. Whenever it was the sun-set time, He used to stop and leave His chariot to offer *Sandhya-vandan* on the bank of a water body.

### 1/11 Lord Srikrishna's Reception in Dwarka

Entering the territory of rich region of Anartha, Lord Srikrishna blew the *Panchjanya* conch indicating His presence among the beloved people. On hearing his *Panchjanya* people assembled round him as they were all eager to have His glimpse for a long time. They welcome Him expressing their long cherished desire and compared their state similar to those eyes which could hardly see anything in absence of sunlight. Lord Srikrishna was their sun and in absence of the sun eyes couldn't see anything.

With smile in the response, the Lord entered Dwarka. All the roads were decorated and buildings were having welcome flags fluttering on their top. Vasudevaa, Akrur, Ugrasen, Balaram, Pradyumna, Charudeshna, and Shambh, son of Jamvanti were excited to see Him on hearing about His arrival. They went forward with decorated chariots led by *brahmins* reciting *swastika*. The reception group consisted of beautiful women riding *palanquin*. The music concert accompanied by the accomplished dancers were also with the crowd. It was a great scene of gala and gaiety.

Lord Srikrishna met everybody and complemented them appropriately. His entourage on the grand road of Dwarka moved slowly towards His castle home. Lord was taken forward under beautifully decorated umbrella. White *chavara* were gently moved near Him to provide breeze for His comfort.

He first entered the parents apartment. He bowed down and touched the feet of His seven mothers including Devaki. They embraced Him and drew Him in their lap. Devaki was so emotional that her breast became full of milk. All His sixteen thousand wives were eager and excited to meet Him. They stayed in separate apartments. Lord met all of them and they became happy.

### 1/12 Birth of Parikshita

Yudhishtira, as a king, took proper care of his people. He endeavoured very hard to keep the people comfortable as a father cared for his children. Riches and wealth were in abundance, and people were happy. He was himself aloof



from worldly pleasure; a hungry man feels satisfied on getting food to his fill, similarly Yudhishtira was happy only by God's remembering.

One day, he got a good news of Uttara giving birth to a male child. Every body was happy as the child was saved in her womb by Lord Srikrishna Himself against *brhamstra*, a deadly missile charged by Aswathama. He invited Dhaumya, Kripacharya and other pious people to bless his grand son. Before the child's umbilical chord was cut, he generously distributed valuable gifts to the *brahmins* and the needy people. The act of giving gift to the people before severing of the umbilical chord is considered to be an essential ritual for the welfare of the child.

*Brahmins* were invited to examine the time of birth of the child. On astrological studies, they predicted the child to maintain and enhance the royalty of the *Pandava* dynasty. The child was named **Vishnurata** on astrological considerations. He was predicted to be matching with the personality and fame of several legendary kings of the past. He would be like Sri Ram, son of Dasaratha, in observing truth; donor like Shivi; *Yagya* performer like Bharata, son of Dushyanta; archer like his grandfather Arjuna and Sahashrarjuna. He would observe his deep devotion to Lord Srikrishna like Prahalada.

When the child was in the womb, he had a vision of Lord Srikrishna as his protector against the deadly missile of Aswathama. He had seen a brilliant, thumb sized, person, very handsome and equipped with four arms. The disc adorned the upper right hand, the conch was in the upper left hand, He was holding a brilliant mace in the lower right hand which he was rotating like a fire ball. He also constantly moved around the child in the womb. Thus the child was protected against the deadly missile. After his birth, the child retained the vision of womb in his memory. **When he grew up, he always looked for that supernatural person whom he had seen before his birth in his mother's womb. His exercise of searching that figure among the people around, caused him to be called Parikshita.**

To propitiate against the sin of killings his cousins, Yudhishtira planned to perform religious rites (*ygya*) to offer special worship to Lord Srikrishna. There was not sufficient fund available to organize a large scale *ygya*. Lord Srikrishna, who had reached there as a special invitee advised Yudhishtira to utilize immensely available wealth lying abandoned in the northern part of his



state. In the past, a king named Marutta had performed a great *ygya* in which he had spent colossal amount of wealth. All pots used for the religious rites were made of heavy gold. On conclusion of the *ygya* the pots were disposed in the northern part. The *brahmins* were also so liberally gifted with valuable gifts that they were not willing to carry them. They also left a lot of gift material on the spot. Lord Srikrishna advised Yudhisthra to retrieve the said abandoned valuable items and use them for his *Ygya*. Yudhisthra did accordingly and all the events of the *ygya* were successfully completed. At the close of the *ygya*, all *Pandava* accompanied Lord Srikrishna upto Dwarka.

### **1/13 Dhritrashtra and Gandhari adopts forest life on the advice of Vidura**

Vidura, the younger brother of Dhritrashtra, uncle of Yudhisthra, had been for long on pilgrimage. He met Maitryeya, a great saint, during his pilgrimage. He was enlightened by Maitryeya on the matter of self – realization. Vidura was a pious man and he had already realized the almightiness of Lord Srikrishna. His devotion to Lord Srikrishna had made it easy for him to comprehend well the teachings of Maitryeya.

On arriving back of Vidura, Yudhisthra along with his brothers, Dhritrashtra, Yutsu, Sanjay, Kripacharya, Kunti, Gandhari, Draupadi, Subhadra, Uttara, Kripa, and others felt very happy and came forward to welcome him. Vidura reciprocated appropriately their compliments. When Vidura was relaxing, Yudhisthra very politely submitted his gratitude mentioning as to how *Pandava* were saved by Vidura against nefarious plan of *Kaurava* and they were saved from the wax house fire tragedy. He further enquired Vidura about Lord Srikrishna and others at Dwarka as it was believed he must have visited Dwarka during his pilgrimage. Vidura told all good news about Dwarka. He didn't disclose the destruction of *Yaduvans* (cow- herd dynasty) with a view to keep Yudhisthra in good mood and humour.

All *Pandava*, kept Vidura in great reverence. *Pandava* were lost in the pleasure endowed on their life after Mahabhartha war. They had gone oblivious of the closing natural end of their life. They didn't realize the death was at hand because they had grown quite old.

Realising the transitory phenomena and nearness of the end of the life, Vidura once went to his elder brother Dhritrashtra. He reminded him about his mis-

deeds towards *Pandava* from wax house fire tragedy to their exile. Pandavs were forced to face bad days in their past life only because of Dhritrarashtra. How shamefully, Dhritrarashtra, even after loosing the lives of all his sons, was enjoying the facilities provided by *Pandava*. Dhritarashtra could realize that well and on the advice of Vidura left for a forest life. He quit at dead of the night without anybody's knowledge. When Gandhari came to know about Dhritrarashtra's absence, she also followed him and both of them stayed together in the forest. Vidura had given them company in their forest life.

When Yudhisthra came to know about the unknown absence of his elder uncles and aunt, he became deeply grieved. He approached Sanjay for the correct location about them. Sanjay also expressed his inability as he didn't know anything about their whereabouts.

In the meanwhile, Narada with guitar in his hands, appeared before Yudhisthra. Narada informed him, "How all the three (Dhritrashtra, Gandhari, and Vidura) are staying in the southern part of the Himalayas where seven currents of the Ganga meet. Vidura, Dhritrashtra and Gandhari have chosen that place for their meditation. They are sustaining their life by taking only water. On the fifth day from now, Dhritarashtra would discard his mortal remains. Following the foot steps of her husband, Gandhari would also enter the pyre of her husband. Looking to the end of their plight, Vidura would be happy on the one hand, but on the other, his emotion and love for his brother would also cause him grief. Thereafter Vidura would leave the place for a pilgrimage", Saying that Narada disappeared reciting the glory of Lord Srikrishna on his divine guitar.

### **1/14 Yuddhishtira suspects bad omen and Arjuna returns from Dwarka**

Yudhishtira observed signs of a few bad omen. Frequent feeling of freak pulsation of left eye, left thigh, and left arm indicated about the occurrence of some bad event. He also noticed auspicious animals (cow, deer) running past him keeping him on their left, and ominous animals (dog, ass) ran past him keeping him on their right. Owl and crow were doing hard sound at night. She-jackal was wailing in the morning looking to the East. Dog was barking keeping him as target. Surrounding became dusty. The sun and moon were having frequent bright enclosing rings. Cows didn't yield milk, calves didn't take mother's milk. Cows also wailed, oxen looked pensive and tired.

He became more anxious about Arjuna, as he didn't report back from Dwarka. It was more than seven months he left for Dwarka. Observing all the bad omens frequently backed by his lack of concentration on Lord Srikrishna, he apprehended whether Lord Srikrishna left this planet. The appearance of ominous signs reminded him of Narad's foretelling about Lord Srikrishna's final departure very soon.

In the meanwhile, Arjuna came back from Dwarka. He looked sad and dull. He couldn't speak a single word, and his eyes were full of tears. Immediately, Yudhisthira sensed about the bad news he was apprehending.

### **1/15 Srikrishna's absence shocked *Pandava* and they depart for Heaven crowning Parikshita as king**

On several enquiries about the welfare of Arjuna himself, Dwarka in general, and Lord Srikrishna in particular, Arjuna tried to break his silence. He tried but he couldn't speak and his eyes were shedding only tears. Finally with choked throat, he broke the sad news of Lord Srikrishna's ultimate departure from the planet, Earth. All, except four - five people survived at Dwarka and others died fighting like strangers under the influence of liquor.

He informed that how once his Gandeewa had become ineffective in His absence. He was coming back from Dwarka with sixteen thousand wives of Lord Srikrishna. He couldn't protect them from the attack of *Gopa* (cow herd) community.

Arjuna entered into deep meditation installing the lotus feet of Lord Srikrishna in his heart. Thus meditating, he became free from remembering the bad news. He could, then, compose himself back to normalcy. Looking to his condition, Yudhisthira decided also to depart. He announced to quit the royal regime, and planned to set out for the Himalayas.

Kunti also discarded her mortal remains on hearing the Lord Srikrishna's departure.

Yudhisthira crowned Parikshita as the king of the earth surrounded by the ocean. Bajra, son of Anirudha was made king of Mathura.

Yudhisthira discarded the royal outfits. He dressed himself in ascetic's dress. All his brothers also followed him as he departed towards the Himalayas.

Vidura also discarded his mortal remains in *Prabhas khestra* (zone). He re-

turned as king of *Yamalok*. He was *Yamaraj*, king of the world of the dead beings, where due judgment was passed to those brought after their death. He took birth as a human being under the curse of a sage. Once a few thieves were found hiding at the hermitage of the saint, Mandavya. The police under the king of the area arrested Mandavya also with the thieves. The king pronounced the capital punishment, but the king came to know about Mandavya as a saint and he exonerated him from the punishment of death. Mandavya approached Yamaraj and enquired about his fault for such humiliation at the hands of the worldly people. Yamaraj reminded him about his sin he committed once in his past life by piercing a caterpillar with the needle of a grass. Mandavya got agitated for his punishment on such a flimsy ground, and he cursed Yamaraj to go to the earth as ordinary low-cast human being. Vidura was born as a brother of Dhritrashtra with the same father but his mother was a maid servant.

On the departure of *Pandava* brothers, Draupadi composed her mind and heart on Lord Srikrishna's lotus feet. She recollected all performances of the Lord in her favour; one after another they flashed on her mind. How she was saved from being made naked by Dushasna. When her husbands could not help her, she sought Lord Srikrishna's help at the eleventh hour. He entered her *saree*, the draping cloth around from waist to foot. Dushasna got tired for he could not reach the end of her saree even after piling of mountain of cloth drawn from her waist. Her modesty was thus saved from getting outraged openly in the broad day light. Another surprising event was caused by Durvasa, at the instance of Duryodhana. Durvasa came to Draupadi with his ten thousand disciples when she had finished her day's meal. The saint asked for arrangement of the food with all his disciples while he proceeded to the river for bath. Draupadi with the blessing of the sun God was in possession of a pot. The miracle of the pot was that any quantity of food after cooking in the pot could be taken unless Draupadi had not finished her meal. That day she had finished her meal and the pot was cleaned. She was in great ordeal of facing such a large number of hosts. Durvasa was also notoriously famous for his curse if his demand was not met. Draupadi couldn't find any way out. She invoked Lord Srikrishna. Lo and behold ! He was on her door step asking for food as He was also very hungry. Draupadi narrated her ordeal. Lord didn't mind, and he looked for the cleaned pot. He could find a tiny leaf of vegetable

still left in the pot. He took that to satisfy his hunger. It worked miracles as the Lord's satisfaction was reflected on the whole entourage of Durvasha. Consequently they didn't turn up for hospitality to Draupadi. Contemplating thus on the past events, Draupadi merged her identity with Lord Srikrishna's supernatural regime.

### **1/16 Parikshita on a conqueror's campaign and the dialogue of *Dharma* and *Prithvi***

After ultimate departure of his forefathers, Parikshita as a true devotee of God ruled well following the righteous advice of *brahmins* and moralist advisers. All predictions made at the time of his birth were coming true. He married, Eravati daughter of Uttar. He was blessed with four sons including Janmejaya. Under the guidance of Kripacharya, he performed three *Aswamedha* *ygya* on the banks of the Ganges. The gods openly appeared and accepted their share of offering. *Brahmins* were also given valuable gifts.

Once, on his conquering campaign, he learnt about the advent of *Kaliyuga*. Fully equipped with bow and arrow he rode a dark blue (*shyam*) horse. He was accompanied by his large army of elephants, horses, and infantry. He went on conquering one region after another: Bhadraswa, Ketumal, Bharat, Uttrakuru, and Kimpurusa. He accepted valuable gifts from the ruler of the conquered states.

Where ever he moved he was reminded of Lord Srikrishna's affection and blessings on his forefathers and family. He enjoyed the narrations of the people as to how Lord Srikrishna, although being almighty Himself was friendly to his grandfather, Arjuna. He worked as his charioteer, messenger and always showered on *Pandava* His rare divine favours. He was told as to how Lord Srikrishna on being prayed by his mother had saved him in the womb against the deadly missile of Aswathama. More Parikshita was narrated about Lord Srikrishna's performances in the guise of an ordinary man, deeper his devotion was consolidated on His lotus divine feet.

Once a strange event took place. *Dharma* (righteousness) disguised as a lame ox, limping with one foot only met *Prithvi* (the earth) moving in the guise of a cow. The cow was quite sad and down in mood. The lame ox exclaimed and enquired about the cause of her deep concern writ large over her face. He asked whether she was worried about the injury and damage to his three legs.



*Dharma* was reminding her whether she was worried because of dominance of immoral and lowly born people. He also guessed whether she was sad because she missed Lord Srikrishna's divine performances. She was reminded of being in possession of all sorts of gems and valuable mines. Despite that why she was not happy, asked *Dharma* again.

*Prithivi* broke her silence and reminded *Dharma* as to how Lord Srikrishna had protected him by His presence on the earth. Now he deserted the earth and ultimately wrapped up his divine show. She had been devoid of enjoying the movement of his lotus feet over her body. She exclaimed about loss of fortune as He was no longer available on the earth. The saints and sages worshipped Him for his blessings, Goddess Lakshmi served Him for His kind and affectionate company. *Prithvi* further exclaimed, "I was fortunate enough to get Him on the earth and enjoyed his walking over me with His lotus feet adorned with symbols of *kamal* (lotus), *vajra* (thunder bolt), *ankusha* (hook), and *dhwaja* (flag) etc.". The good and fortunate days were over for her. She felt that it was punishment to her because she had felt proud of sustaining the movement of Lord Srikrishna. She expressed a great loss for her as she no longer would be able to get the kind touch of His lotus feet any more.

While *Dharma* and *Prithvi* were engaged in such a dialogue on the bank of eastward flowing Sarswati, Parikshita reached there.

### **1/17 Parikshita restrains *Kaliyuga***

Once, Parikshita found a well dressed man cruelly beating the ox with a baton. The ox was scared of the man beating him and was passing urine with fear. He was also kicking the cow with his foot. The ox was tenderly white but having one foot only. The cow was lean and thin and was without the calf. She was hungry and shedding tears. Parikshita couldn't bear the scene. He put the arrow on his bow, and before charging asked the man as to why he was beating the helpless, innocent and disabled animals. He accused the man guilty of crime and deserved punishment of death for he was beating two innocent animals at a lonely place. The man was also accused of violating rules of morality in the land of great Arjuna who had possessed a friend like Lord Srikrishna.

Parikshita asked the ox who he was. He was looking scared with tearful eyes. No body had right to commit any crime in his kingdom on the innocent crea-



tures. It was the duty of the king of the land to provide adequate safety and security to all small and big creatures. Parikshita introduced himself as the king of the land and assured the ox all justice and help. He further asked the ox how he lost his three legs. Parikshita assured the ox due punishment to the guilty who had committed such heinous act of cutting his three legs and defamed the Paandavs dynasty's reign. The king wanted to know the reason of his sorrow and distress.

The ox replied very gently to Parikshita by expressing his thanks for assurance of safety and security to him. The ox also praised his behaviour which was matching with his hereditary qualities. The high moral standard of *Pandava* had attracted Lord Srikrishna towards them and He associated with *Pandava* as charioteer and messenger and always worked for their welfare. According to the ox, the reason for distress and sorrow was very difficult to be identified. Some called it due to bad luck, others called it due to sinful acts. Some who practiced monism, attributed self as the cause of all sorrow. Some still attributed it to God, where as others saw the deeds as the root of all sorrows. Some held the view that reason of sorrow couldn't be identified from any logical discussion nor it could be expressed in words. Finally, the ox left it to the king to understand himself the propriety of different schools of thought in this regard.

Parikshita was highly impressed with the answer of the ox. He could realize that the ox was none other than *Dharma* himself. He guessed, "You appear to be *Dharma* himself, otherwise no body could analyse the issue so nicely. You did not name who took away your three legs with a view to safeguard yourself against committing a sin by accusing somebody in his absence." Parikshita addressed the ox as *Dharma* and pointed out that in *Satyayuga*, *Dharma* had four legs of *Tapa*, *Pavitrata*, *Daya* and *Satya* (Penance, Piousness, Kindness and Truth). Parikshita further pointed out that at present, due to dominance of pride, indulgence and arrogance *Dharma* had lost three of the four legs. Only Truth was left as the last leg of the *Dharma*. The *Kaliyuga*, dominated by the immorality, posed a potential threat to the leg of Truth also. Parikshita also addressed the cow as *Prithvi* herself. *Prithvi* was blessed by Lord Srikrishna's presence but she was bereaved by His departure. She was scared of revival of demonic rules over the earth.

Parikshita consoling the cow and the ox drew his sword to kill the cruel man

beating them. Realizing his end, *Kaliyuga* (in disguise of a man) shed his royal outfit and surrendered himself to the feet of Parikshita. Parikshita being a kind hearted king granted life to *Kaliyuga* and instructed him to leave Brahmavartha immediately. Parikshita found *Kaliyuga* responsible for all sorts of unseen cruelty, sin, poverty and conflicts prevailing all around.

On hearing Parikshit's command, *Kaliyuga* shivered with fear and requested the king to allocate the place for his stay as he was not able to locate any place because where ever he tried, he found Parikshita charging him with arrow mounted on the bow. Parikshita granted his prayer and allocated him four places – gambling, liquor, women, and violence. They were respectively found to support and proliferate *Astya*, *Mada*, *Aasakti* and *Nirdayta* ( lie, arrogance, indulgence and cruelty). On further request, Parikshita allowed *Kaliyuga* one more place, gold. The five objects became the resort of *Kaliyuga*.

### 1/18 Parikshita cursed by Shringi Rishi

Once Parikshita went to the forest for hunting. He was tired of chasing a deer and felt thirsty and hungry as well. He couldn't locate any water body to quench his thirst. On seeing a hermitage near by, he entered there in. He saw a saint sitting quietly with closed eyes in a well composed state. The long hairs of the saint were freely flying over his shoulder and he was wearing a deer skin. He asked loudly for water as he was thirsty. On getting no answer he lost his equilibrium and left the hermitage by putting a dead snake, found there, around the saint's neck using his bow. He mistook the saint pretending of not listening his voice. Thereafter he was back to the capital.

The saint was Shamik, and he had a brilliant son who was playing that time outside with other boys. When the son learnt about the misbehavior meted out to his father by the king, he became angry. He denounced the king for trespassing his hermitage without due permission, and charged the king to be guilty of creating disturbance to his father's meditation. The child, named Shringi, was blessed with all the potential of a saint. He used his saintly power and cursed the king to die of a snake bite in a week.

Shringi came to his hermitage and found a dead snake around his father's neck. He started crying loudly in fear. On hearing his son weeping loudly, the saint Shamik got up from his meditative state and opened his eyes. He saw a dead snake around his neck. He threw that off. He asked his son as to

why he was weeping. The son narrated the whole story and also about his curse to the king. The saint, Shamik was shocked by the childish act of his son in cursing the king so heavily for such a small fault. He didn't support his action. He upbraided him to realize the severity of the situation. The king was a pious inheritor of *Pandava*'s dynasty. The saint repented over his son's folly as the king didn't deserve such a severe punishment. The saint didn't find any fault in the King's behaviour. In a real saintly response, he was very critical of his son.

### **1/19 Parikshita on fast and arrival of Shukdeo**

On reaching the capital, Parikshita was quite repentant of his misbehaviour with the meditating saint. He termed his behaviour as uncivilized. As a consequence he feared some misfortune. He was thus contemplating that he learnt about the saint's son cursing him death of a snake bite. The king gladly accepted the curse. He thought about his indulgence in kingship for a long period. It was the time to renounce the kingship and meditate on Lord Srikrishna's lotus feet.

With this determination he renounced the kingship in favour of his son Janmejaya and took a seat on the Ganges bank. The Ganges is believed to carry the water washing Lord Srikrishna's feet and mixed with the fragrance of *Srimati Tulsi* (basil, dear to Lord). When he was grounded on the Ganges bank, he found several saints coming to his place. The saints who visited his place were Atri, Vasistha, Chyavan, Shardwan, Aristnemi, Bhrigu, Angira, Parasara, Viswamitra, Prashuram, Utathya, Indra pramad, Idhmavaha, Medhatithi, Deval, Arishtishen, Bhardwaj, Gautam, Pipplad, Maitreya, Aurva, Kavash, Augstya, Bhagwan Vyas, Narada and other saints. The king, Parikshita, welcomed them all with folded hands and bowed head.

Parikshita with all humility, claimed himself to be fortunate that such a large saintly gathering took place to bless him. By the time he was greeting the saints he was blessed by the gods from sky. They showered flowers on him and praised him mentioning his worthiness matching the hereditary glory of *Pandava*.

On greeting the saints, Parikshita put two queries to them. He asked about the most appropriate life style of an ordinary human being. His next query was about the duties and responsibilities of a person dying shortly.

At the same time, the king among saints, Shukdeo also arrived there. He was bestowed with divine power of an absolute self – realized soul. He always looked underteen with tender eyes and brilliant face. His hair was long and he never put any cloth to cover his body. Despite that, he was surrounded by women and children. His natural state of living, demonstrated an impression of treating women and children alike. He was loved by all. He was blessed with a well built handsome physique.

Seeing him coming towards them, all arose and accorded him warm welcome. Parikshita offered him a special seat which he accepted to occupy. Parikshita expressed his feeling and proclaimed himself to be very fortunate that a saint like Shukdeo happened to see him while he was nearing his life's end. Parikshita realized the greatness of his lineage for he was blessed with the close relationship with Lord Srikrishna as his cousins. He felt that it was due to his close proximity with Lord Srikrishna that such a large divine gathering of saints took place before his death.

Parikshita repeated his two queries to Shukdeo about most appropriate life style of an ordinary man, and the duties and responsibilities of a man, dying shortly. Shukdeo commenced his answer which is covered from second *skandha* through twelve *skandha* of *srimadbhagawata*.

## SRI MATE RAMANUJAYA NAMAH

### SKANDHA - 2

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

#### 2/1 Meditation Technique and God's Cosmic Form

Shukdeo was pleased with Parikshita. He appreciated the King's excellent queries. The queries demonstrated his great concern for the common folk. Shukdeo reminded Parikshita, "An ordinary being leads his domestic life either in passion for wealth or taking care of kith and kin. His night is spent either in sex or in sleep. Some of the dearest in the world: one's own body, son, wife are all illusive and transitory, but an ordinary being takes them for granted."

The greatest advantage of getting a human body is to endeavour to remember God while dying. This can be developed by *bhakti*, practicing devotion to Him in every day life. Shukdeo further mentioned that he had learnt *Srimadbhagawata* from his father at the end of *Dwapara*. Although his faith in universal spirit of God is unflinching still the pleasant pastimes of remembering Lord Srikrishna attracted him in a most natural way. He further assured that since Parikshita was a staunch devotee of God he would narrate the entire *Srimadbhagawata* to him. That would soon consolidate his eternal love to His lotus feet. Unknowingly, an ordinary person spends his days engrossed in the pursuit of the worldly pleasures. Despite this, even the last moment of life, if utilized in memorizing His lotus feet, emancipation is granted. A kingly saint, Khatwang, accomplished the blissful proximity to God after remembering him in the last two hours of his life. Parikshita was reminded of having much more time period of seven days compared to the last two hours of Khatwang.

Shukdeo advised, "For a person visualising close end of his life, it is advisable to renounce the domestic life. He should resort to a sacred place of a pilgrimage. After bath in sacred water, he must sit on meditation mentally reciting *AUM*. The constant chanting of the three lettered *mantra* (*aum*) would provide him further mental equilibrium. He must withdraw his wandering mind

from worldly passions and endeavor establishing his concentration, to start with, on any one organ of Lord Srikrishna. Gradually, he will attain blissful state of conceptualising His full form.”

Parikshita further enquired about the object of mental concentration and how that help purify the mind. Shukdeo pointed out, “One must establish control over sitting, breathing, and restrain from the pleasure of the sense organs. Following this he must concentrate on the physical cosmic form of God. The *Virat Purusha* (cosmic person) is the manifestation of God in the form of enclosure of seven layers made of water, fire, air, space (*akash*), consciousness (*ahankar*), super consciousness (*mahatatva*) and nature (*prakriti*). The *Virat Purusha* is one of the worthy objects of meditation.”

“The nether world is His foot. The upper world is His Head. The intermediate worlds are His several organs. The movement of His eyebrows is the time. The sun is His eye sight. Cluster of clouds is His hair. His nostril is Aswini kumar (*physician among gods*). Night and day are movement of His eyelids. All the ten directions are His ears. *Marut* (wind god) is His breathing. The vedic scriptures are His voice. His smile is *maya* (delusion). The directional deities are His arms. The lips represent the passion. *Yama*, controlling the wheel of deeds, is His teeth. The vegetation is His body–hair. His nails are animals. Mountains are His bone and Rivers are the veins. Oceans are His abdomen. The punishment- world hell (*naraka*) is His posterior. His *ahankar* (identity) is represented by Shiva; Brahma is His skill. Moon is His mind. His great soul is *mahatatva* (super-consciousness); and the human being, the children of Manu, is His favourite resort. The *brahmins* among men are His mouth, *Khsatriya* are His arms, *Vaisya* are His thigh. *Sudra* are His foot His deeds are the *ygya* performed for the lesser-gods”, mentioned Shukdeo. He further continued, “While concentrating on the cosmic form of God, keep chanting His holy names, and this should be the sole objective of a human life.”

## 2/2 God’s pervading form and Salvation

It is the meditation of the cosmic form of the Lord which helped Brahma to regain his memory at the beginning of the creation cycle. After the great cataclysm, the entire creation is wrapped up by the Narayana Himself. When He again wish to commence the creation, Brahma is first created. Brahma does not remember the previous status of the creation. He begins meditating



on Lord's cosmic form, and his memory comes back. He resumes from the stage prevailing immediately before the onset of the great cataclysm.

Shukdeo reminded Parikshita about the necessity of practicing devotion towards Lord Srikrishna. Its importance is realised by Brahma's reference when even he couldn't do anything unless he meditated on Him, and gained his lost memory back to resume the work of creation which he was doing before the beginning of the dissolution.

He said, "There are two ways of meditating on Him. One, imagine his *archarupa* (physical form of the idol of worship), and the other, meditate regularly on His cosmic form. His imaginary physical form is believed to have four arms adorned with *Sankha* (conch), *Chakra* (disc), *Gada* (mace), *Padma* (lotus). He is always dressed with imperishable yellow silken wrappers, and garlands of scented flowers. He holds on His chest, *Lakshmi* and *Srivatsa*. *Srivatsa* is the footprint of one of His great devotees, Bhrigu who once kicked Him on His chest. Since then, He holds the footprint of His devotee on His chest. His forehead is marked with *Urdhva pundra tilka* (two vertical white marks of sacred clay having a red vertical mark of turmeric in the centre). His chest is adorned with *Kaushtubha* gem and he bears pearls over his nose. The garland of *Shalagram* and pearls adorn his neck." (*Shalagram* is a black spherical stone pebble, found in the river bed of the Narayani river in Nepal; it is worshipped by the devotees as Narayana)

"In a simpler way, immediate salvation can be obtained by meditating on His divine four armed *Archarupa* (idol of worship). One has to practice meditating each organ separately, and gradually the whole form appears in meditation. God's divine form is thus consolidated in one's heart perpetually", pointed out Shukdeo.

"The other technique is of a Yogi, who sits locking one of the heels between the space of anus and the genital organ. Keeping erect his spine, he controls his breathing cycle. He consolidates meditation at several *chakras* (vital organs of the body) in stages. He reaches *manipuraka* (navel), from there he moves upward to *anahata* (heart). He progresses gradually to *vishuddhi* (throat), and *aagyan* (between eyebrows). Finally he reaches *Sahasrar* (top of the head). Thus he merges gradually his identity with God. He then gets potentiality of keeping his physical form inert and goes out with his mind and consciousness

as a tourist to enjoy cosmic expanse of the universe”, emphasised Shukdeo. “For worldly beings, there is nothing like constantly meditating and chanting Lord Srikrishna’s holy names. It is capable of providing salvation keeping them free from the worldly bondage ” , asserted Shukdeo.

Shukdeo advised Parikshita that a dying one must concentrate on lord Srikrishna’s lotus feet while chanting His holy name.

### 2/3 Worshipping lesser gods under passion

Shukdeo further enquired Parikhsita whether his question about the last performance of a dying man was well covered so far through his explanation or not. Shukdeo further expressed, “Besides the ultimate achievement, if somebody is interested in attaining divine brilliance he may worship *Brihaspati* (Jupiter); for stronger passion—senses *Indra* may be worshipped; for progeny worship *Prajapati*; for *Lakshmi* (decent wife) worship *Mayadevi*; for wealth worship *Vasu*; for hero-ship worship *Rudra*; for more and more grains worship *Aditi*; for *Swarga* worship sons of Aditi; for greater territory worship *Viswadeva*; for longevity worship *Aswinikumar*; for nourishment worship The earth; for status worship mother Earth and Sky both; for beauty worship *Gandharva*; for a good wife worship celestial damsel *Urvashi*; for Lordship worship *Brahma*; for fame worship *Ygyapurush*; for treasure of wealth worship *Varuna*; for learning worship *Shankaraa*; for maintaining love between the wife and husband worship Goddess *Parvati*; for righteousness worship Lord *Vishnu*; for protection of heredity worship *Pitra* (forefathers); for crossing over ordeals worship *Yaksha*; for strength worship *Marudgana*; for statehood worship lords of *Manvantara*; for protection against devils worship *Niriti*; for pleasure worship *Chandrama* (Moon); for achieving dispassionate worship *Parama Narayana*.”

Shukdeo further emphasized about the devotion towards Lord Srikrishna by enjoying His sacred legends. “This is the only way of attaining Him and this can be achieved if one keeps association of saints and sages narrating the Lord’s pastime legends. Various sense organs of a human being are not provided for enjoying worldly pleasure but to use them appropriately in the service of Lord Srikrishna. Hands must offer flowers and basil to Him. Feet must run towards His temples; Eyes must enjoy his *Archarupa*; Ears must give audience to His legends” , advised Shukdeo.

## 2/4 King Parikshita enquires about the creation

Parikshita expressed his satisfaction as to how his delusion was getting cleared by listening to Shukdeo. More he listened to Shukdeo, more he was convinced about renouncing everything for Lord Srikrishna. The king further enquired, “How He created this world; how is the Maya utilized in His entire game plan of creation, sustenance and destruction. Like a playing child, He is driven by His sweet will. He creates the entire cosmos like a playpen, and then wraps up everything on His mood. How all such things happen ?” The king wanted them to be elaborated.

Shukdeo commenced his narration by offering his great respect to His glory. He invoked Lord Srikrishna’s kindness in granting him enough skill to narrate His divine glory with all excellence. He further bowed down to all pervading Lord Srikrishna, and sought His blessing for attaining perfection in glorifying His divine characteristics. He once again bowed to Him who incarnated as Srikrishna in *Yaduvansa* and granted protection to the people of *Vrishni*, *Andhak* and *Yaduvamsha* dynasties. He offered his salutation to Him who transformed Himself in Brahma, Vishnu and Shankaraa to create, sustain, and ultimately destroy the entire universe. “By chanting, remembering, visualizing, praying, hearing and worshipping Him all sins are over; he offered his salutation to that Lord Srikrishna. It is He who pervades in all the creatures” ,and Shukdeo further sought His kind mercy to enable him glorifying Him appropriately.

Shukdeo further invoked the blessing of Vyas who created the nectar legend for the benefit of others. He also referred to the dialogue between Narada and Brahma wherein the same topic was elaborated.

## 2/5 Universe creation elaborated

Shukdeo mentioned about the dialogue between Brahma and Narada. Narada once asked Brahma, “ Father, how do you create the world and how creatures come into being ?”. Narada further enquired, “ How the universe is sustained, who is the destination and How everything disappear during the ultimate and great cataclysm ?”. Narada wanted to know, “How did Brahma got the potentiality of creating the creatures. Brahma does all this as if a spider creates the cobweb.” Narada referred about Brahma’s great penance which he took for a long period before taking up the creation job. Narada queried whether

there was any superior center of power other than Brahma who directed him in creation work.

Brahma appreciated Narada's query as that was well intended for the benefit of the common beings. Brahma, instead felt immense pleasure for he got a chance to narrate the glory of Narayana. He expressed how under delusion, beings of the world, fail to comprehend Narayana. "As stars, sun, and moon are bright from Narayana's brilliance, similarly I am also on duty on His command only. I pray and meditate Vasudevaa (Lord Srikrishna) but the worldly people fail to comprehend this", said Brahma. Narada was further reminded about the omnipotence of Narayana for all the matters, deeds, time, nature and creatures were nothing other than Him. "Veda is recitation of Narayana, all *ygya* are performed to please Him, all penance lead towards attaining Him, all goals and means end in Him", Brahma acknowledged his existence only because of Him. He continued, "The creation, sustenance and destruction are maintained by the three attributes of delusion (*Maya*): *raja*, *satva*, and *tama*. All the three attributes (*raja*, *satva*, and *tama*) of *Maya* combine severally with matters (*dravya*), knowledge (*gyan*), and action (*kriya*) such that a false impression of deeds (*karya*), means (*karan*) and doership (*kartapan*) is created among the beings. Narayana camouflage Himself under the tri-attributed *Maya* and goes out of sight of common beings. In reality, He causes all the creation."

Lord Narayana longed to be among many. Under His inspiration the time – period was affected by tri-attributes (*raja*, *satva*, *tamas*). The combined agitation gave birth to *Akash* (space). The space symbolized the sound. Space produced subsequently wind which caused the sensation of touch and contact. This also was responsible for life force, agility of work and sense organs. The wind has also the attributes of sound taken from space. This later produced brilliance in the form of fire, representing the charm in image. This has all the attributes of sound and touch taken from space and wind respectively. Sap representing water and fluid was created from fire. This has all the attributes of space, wind, and fire represented by sound, touch, and image respectively. From water, earth was created symbolizing fragrance. The earth has all the four attributes of sound, touch, image and sap taken from space, wind, fire and water respectively. Later, ten deities of sense organs, were created and they are Disa, Vayu, Surya, Varun, Aswinikumar, Agni, Indra, Vishnu, Mitra

and Prajapati. The creation of five sense organs: ear, skin, eyes, tongue and nose, followed by five work organs: tongue, hands, feet, anus and phallus came to be sequentially created.

Lord Narayana thus led gradually the creation onwards by combining the effects of tri-attributes, five elements, sense organs, and mind together. Thus came into being *pind* (matter) and *brahmand* (cosmos). *Brahmand* was lying under water for a long period. Later, by the rising of *Virat Purusha*, the *Brahmand* was split apart. *Virat Purusha* has innumerable hands, feet, eyes, mouths and ears.

Learned devotees meditate on His organs assigning the position of several worlds and universe on them. The lower part under waist of *Virat Purusha* represents seven Nether - worlds (*patal*). The upper portion above the waist is supposed to be formed by seven heavenly worlds. *Brahmins* are His mouth, *kshatriyas* form His arms, thighs are *Vaisya*, and feet are *sudra*.

From foot to waist, seven nether – worlds and *bhuloka* are imagined. His navel represents *bhuvarloka*, His heart is *Swarloka*, His chest is *Maharloka*. His neck is *Janaloka*, both nipples on chest are *Tapaloka*, and His head is the seat of Brahma, *Satyalo*ka. The seven nether–worlds are *Atal* in waist, *Vital* in thighs, *Sutal* in knees, *Talatal* in posterior. *Mahatal* is just above heel; heel represents *Rasatal*, and sole is *Patal*.

## 2/6 The Facets of His Cosmic form

Continuing the dialogue, Brahma further narrated to Narada about the infinite cosmic form of Lord Narayana. Brahma told, “*Virat Purush* has generated from His mouth *Vani* to compose seven *chanda* (rhythms) – *Gaytri*, *Trish-tup*, *Anushtup*, *Unnik*, *Brihati*, *Pankti*, and *Jagati*. The deity for rhythms is *Agni* (fire god).”

The tongue of *Virat Purush* generated *rasa* (sap) which pervades in all foods worthy of eating by gods and human beings. The deity of *rasa* is *Varuna*.

His nose generated five sorts of life forces called *pran vayu* and they are *Pran*, *Apan*, *Vyan*, *Udan*, and *Saman*. The deity is Aswini Kumar. This caused the sense of smell.

His eyes generated the beauty and brilliance of aesthetics. The eye balls generated the sun and heaven.



His ears caused the cardinal directions and represent all sacred places of pilgrimage. The space and sound are product from His ears.

The body of *Virat Purusha* has generated all things of the universe and is the hallmark of aesthetics.

All *ygya* and touch sense have come out of his skin. The pores on His skin generate all the vegetations. His hair, beard and moustache have generated cloud and lightning. His nails caused the rock and minerals. His arms have caused the deities *Lokpal* to ensure safety of the universe.

The phallus of *Virat Purusha* is the source of fluid and semen for procreation. His buttock represents the deities *Yama* and *Mitra*. The excretory part of His body represents violence, death, devil and hell.

His back symbolises defeat, immorality, and ignorance. His nerves are formed by rivers, and bones are of mountains. His stomach embellishes natural environment, *rasa* (sap) of ocean, and all creatures including their life and death.

His heart is the genesis of minds of all the beings and the entire creation.

Brahma further expressed, “All including him, Shankaraa and other saintly beings (Sankadik etc.) has a resort in His *Chitta* (heartily feelings). This means, whatever is visible and conceivable to us, formed part of the great *Virat Purusaha*. The entire cosmos is contained within his *Virat* form.”

“So much so that the entire cosmos is contained within a space of measure of ten fingers, and the rest is vacant and is neither known nor conceivable. The entire cosmos known and imaginable to us form only a small part of *Vriat* form. While narrating the seven encircling covers of the cosmos (*Brahamand*) it is said *Jala* (water body) is ten times larger than the *Prithvi* (the earth mass); *Agni* (fire element) is ten times larger than *Jala* (water body); *Vayu* (air) is ten times larger than *Agni* (fire); *Akash* (space) is ten times larger than *Vayu* (air); *Ahankar* (consciousness) is ten times larger than *Akash* (space); *Ma-hatatva* (super element) is ten times larger than *Ahankar* (consciousness); *Mula Prakriti* (nature) is a small fraction of Narayana, forming the *Virat Purusha* “, narrated Brahma.

## 2/7 Legends about His Incarnations

Brahma narrated to Narada that the earth mass was lying submerged in cata-



clysmic water. Lord Narayana assumed the form of a mighty *Varaha* (boar) to retrieve the earth mass. The demon king, Hiranyaksh, attacked him there in deep water. Lord Narayana destroyed the demon by cutting him into pieces using His strong chin.

Next time He incarnated by the name Suygya as son of Aakuti, wife of Ruchi Prajapati. He accepted Dakhina as wife and gave birth to Suama gods. He also relieved the three worlds from several troubles. He was, therefore, called by Swambhuva Manu as *Hari* (*Dukha Harati iti Hari*).

He next came as Kapila, brother of nine sisters from his father Kardam and the mother Devahuti. He enlightened His mother Devahuti on realization of herself. She ultimately got salvation.

He, next came as Dattathreya on prayer of Atri, the famous saint, who wanted to have Him as his son. In this incarnation He gave spiritual enlightenment to several kings including Sahasrarjuna and Yadu.

His next incarnation is of Sanatkumar (four young sages: Sanak, Sanandan, Sanatan, Sanatkumar). Brahma revealed to Narada, “Initially when he was doing severe penance to attain power for doing the creation work, Lord Narayana was pleased and He Himself took the form of ever young four saintly personalities”. Sanatkumar helped in retrieving the lost glory of the other sages in the preceding dissolution.

His next incarnation is of Nara–Narayana from the parents *Dharma* and his wife Moorthi, daughter of Daksha *prajapati*. When Nara–Narayana was doing penance, Indra under jealousy, sent cosmic dancer girls (*apsara*) to create hindrance to His penance. It so happened, those *apsara* lost their charm due to the influence of Nara–Narayana. It is characteristic of Narayana that anger, passion etc. lose their natural trait in His association. It is said, Shankaraa could burn Kama (the god of passion) under his great anger. Shankaraa couldn't burn the anger, and the anger thus prevailed upon him. To the contrary, Lord Narayana prevails upon anger and passion all, instead of being prevailed upon by them.

Dhruva was son of a king, Uttanpad. When he was five, he was humiliated by his step mother Suruchi, in presence of his father. He left home and took resort in a forest undertaking deep meditation for Lord Narayana. Lord Narayana pleased by his unflinching faith in Him, granted him a special niche among

the stars. Even today, Dhruva is respected by all saints circumambulating around him in his honour.

Ven was a famous king. He lost his glory under *brahmins*’ curse. He was fast descending towards the hell. On the prayer of saints, Lord Narayana churned various organs of his body. On consequence of his body churning, Lord incarnated as Prithu. Prithu has been responsible for producing several herbal plants by extraction from the earth assuming the form of a cow.

Rishavadeva was His next incarnation from King Nabhi and his wife Sudevi. He has been famous as an ascetic, *paramhamnsa* whose characteristic is to move in complete oblivion of the world around him.

Hayagriva was His next incarnation with full golden brilliance. He has been credited to produce *Veda* from the breathing.

Satyavrata Manu, of Chachusha Manvantar has attained Lord Narayana in the form of a fish. He was the last resort, like a boat during the great cataclysm submerging the entire universe. He also saved falling *Veda* from Brahma’s mouth which otherwise would have been destroyed in the great water.

His next incarnation was in the form a tortoise. He took the burden of Mandrachal being used as a stirrer when the ocean was being churned by demons and gods. The rotational movement of heavy Mandrachal has relieved Him from the itching on his back taking him to sleep for a while.

He incarnated as Narsinha (lion–man). His look was dreadful due to brisk movement of His eyebrows and His great chin. The demon Hiranyakashipu attacked Him with his mace. Lord Narsinha seized him firmly and putting on His thighs pierced his stomach through His hand-nails.

Gajendra, an elephant was seized by his legs by a crocodile in a large lake. The crocodile didn’t allow him to go out of the lake water and dragged him in deep water. Suspecting the end of his life, Gajendra prayed Lord Narayana for rescue. Lord Narayana rushed mounting His Garuda, and saved Gajendra by killing the crocodile using his *Sudarshan Chakra* (discus).

God Vamana was the youngest among Aditi’s sons but He was wiser than all of His brothers. He won a gift of three steps of land from the demon king, Bali. To take possession of the committed land, He measured the entire cosmos in two steps. Seeing nothing to be offered for the third step, Bali of-

ferred his body to Him. He granted Bali a great fame for this act, and made him perpetually the king of the nether world and graced his kingdom by His perpetual presence.

Lord Narayana being pleased by Narada's devotion incarnated as Hansa. Narada was enlightened on *Bhagawata Dharma* (devotional code of conduct), including *Yoga* (meditation), *Gyana* (knowledge), and *Atamtatva* (self – realization).

He also incarnated, at times, as Manu and reigned over the entire world to establish code of conduct and morality among the people.

He next incarnated as Dhanvantri who devised *Aurvedic* (herbal medicines) system. He ameliorated the common being from physical afflictions. He also provided nectar to the gods which made them immortal.

When the misrule of *Kshatriya* (warrior class) afflicted *brahmins* (religious class), He incarnated as Prashuram. He had thus relieved the earth twenty-one times from such misrule.

Kind hearted Narayana incarnated as Ram in Ikshavaku dynasty accompanied by all His insignias as His brothers : Bharata, Shatrughana, and Lakshmana. In obedience of His father, he stayed in the forest with His wife, Sita and brother Lakshmana. The great mighty Ravana hijacked His wife from the forest to his kingdom Lanka. Ravana was a demon and he was so mighty that once Airavata, elephant- mount of Indra (chief of gods) broke his tusks under the impact of Ravana's chest. The white tusk- powder spread all along and turned everything white. This showed the might and strength of Ravana. Such a mighty and strong Ravana was killed by Lord Rama in the battle field of Lanka where Rama came by crossing the great ocean. The ocean-god, scared by His wrath, had made His crossing convenient to Lanka.

When the earth was afflicted by a great many demons, Lord Narayana incarnated as Balarama and Srikrishna symbolizing the white and black hair of Narayana respectively. He performed His several deeds like an ordinary person. Many couldn't realize His greatness. There were several such feats which an ordinary being can't do and that suggested nobody other than Lord Narayana could do that. Among such deeds performed in his first year of early childhood were killing Putana (a devil female demon), overturning through his legs a large bullock cart while he was three months old only, and uproot-

ing two closely spaced tall Yamalarjuna trees when He crawled in between them. Yamuna river was poisoned by *Kaliya Nag* (a great serpent) leading to frequent death of many calves and cowherds. He revived them back, and drove out *Kaliya Nag* from the Yamuna river. The same night, when all people of Vrindavana assembled at the Yamuna bank, and while they slept there, a great fire broke out in the *Munja Vana* ( wild creepers) surrounding them. He rescued them with the help of His elder brother Balarama.

Once His mother, Yasoda, tried to penalize Him by tying him to a wooden mortar (*ukhal*). She was not able to do it, for the rope, she was using fell short by a couple of palm fingers' width. She tried to add adequate length to the rope but it was all in vain, as time and again, it fell short by the same measure of a couple of fingers' width. She was upset, and in the meanwhile, Srikrishna changed the posture by slightly twisting His body and partially opening his mouth to gasp a deep breath for seeking some relaxation, out of the monotonous moments. Yashoda chanced to glance His momentarily opened mouth. She visualized all the fourteen *Bhuvana* (worlds) contained within His mouth.

He rescued once Nand Baba, from the torture of one python, *Ajgar* and Varuna's bondage. Vyomasur, son of Maya Danava, once held the cowherd boys inside a cave, He rescued them all. The people of *Gokula* were engaged in their normal routine work during day hours and spent their nights in sound sleep because of their tiredness of the day's work. They never made any spiritual effort of meditation or penance to attain Him; despite that they were all granted permanent resort after their death in His place called *Goloka*.

Once He forbade the *Gokula* people to offer oblation to Indra. Under the retaliatory measure, Indra caused continuous rains for the seven days and nights. He rescued all the people by holding on his left hand little finger the Govardhan *parvata* (mountain) as umbrella.

It was a bright full moon night. He was playing on His flute on the Yamuna bank. The young contemporary cowherd girls collected around Him to enjoy His pleasant association full of song and dance. Shankhachuda, the servant of Kuvera, stole away the cowherd girls. He beheaded him and rescued them.

Several others: Pralamba sur, Dhenukasur, Bakasur, Keshi, Arishtasur, Chanur wrestler, Kuvalayapeeda elephant, Kans, Kala-yavana, Bhomasur, MithyaVa-

sudevaa, Shalva, Dwida monkey, Balval, Dantavakra, seven oxen of King Naganajeeta, Shamrasur, Viduratha, Rukmi and kings of Kamboja, Matsya, Kuru, Kaikeya and Srinjaya with all other warriors were killed either by Him or by his close associates Arjuna and Bheema; all happened because of Him.

When the comprehending memory of the human beings shrank, He incarnated as Vyasa, son of Satyavati and put the great magnum opus *Veda* into several convenient segments.

With a view to trouble the gods, demons contrived to follow *Ved Marga* (conduct rules set by *Veda*) by staying in underworlds. He incarnated as Buddha, and preached them sub-religious practices to be followed.

When in *Kaliyuga*, there happens to be deep erosion of religious practices, so much so that the house holds don't know the meaning of words like *Swaha*, *Swadha*, and *Vashatker*, He incarnates as Kalki.

When He longs for creating the world, He manifests in the form of Brahma along with *Tapasya*, Nine Prajapati, Marichi and other sages. For the benefit of sustenance of the creation, he manifests as Vishnu, Dharma, Manu and several gods and respectable kings.

## 2/8 Various enquiries of Parikshita

On hearing the dialogue between Narada and Brahma, Parikshita became more excited, and he enquired from Shukdeo further about Lord Narayana's comprehensible form. Parikshita enquired about His state in which He enjoys deep sleep after wrapping up the entire creation. Parikshita wanted elaborate explanation as to what did two things connote. "One, Lord Narayana's organs are made of *Lokpal*, and the second, He manifests as *Lokpal* forming organs of *Viratpurusha*.", were his further queries.

Parikshita again enquired as to how many were intermediate *Kalpa* in a *Mahakalpa*. "How is the past, the future and the present is assessed? Does human being has limited life? How is time measured? What are the ends of a being under the bondage of deeds? Both, godly and human beings are born under various combinations of *Satva*, *Raja*, and *Tama guna*. What form emerges, from which combination, and with what objective? How does the birth of beings, staying either over the earth, or in the nether world, or in the sky, and other objects like stars, rivers, mountainsetc. take place? How is the



*Brhamand* dimensioned? What are the characteristics of great men? What is the *Varnasarma* (structure of the community life) and its associated *dharma* (code of conduct).? “ Parikshita continued with his queries.

Parikshita wanted to know more about the incarnations with their significant aspects. “What are the special and ordinary duties of a human being? How Lord Narayana is worshipped? What is *Adhyatm yoga* (self realisation)? What are the attainments of *Yogeshwar* (an accomplished form of His incarnation conducting deep meditation) , and how does He end up? What are the various forms and meaning of *Veda, Purana, Itihasa* and other religious scriptures? How does the creation, sustenance and dissolution of the entire universe take place? What are the techniques to possess the wealth, divinity and passion (*artha, dharma, and Kam*) ?. How does a soul after the dissolution take birth? Lord Narayana is free from any dependence, how does He enjoy with His *Maya*, and then discard it selflessly? “ , were the further queries.

After hearing the enquiries of Parikshita, Shukdeo commenced the detailed narration related to Lord Narayana’s pastimes which He Himself once recited to Brahma in the beginning of *Brahmakalpa* (one of the previous cyclic era).

### **2/9 Four significant stanzas of the *Srimadbhagawata***

Shukdeo drew a similarity between the visions of a dream and the real life. The dreaming person realizes the truth when he is awoken. The soul also realizes his perpetual entity which is only because of the divine association with Lord Narayana. Soul is free from the delusion of life and death. He further expressed as to how Brahma pleased Lord Narayana by his penance and He revealed to him the ultimate truth.

Once Brahma was sitting on his lotus seat over the stem coming from the navel of Lord Narayana. He wanted to execute his assignment of creation of the universe. He couldn’t get any clue or the technique to perform his creative skill. In the mean while, he heard the word, *Tapa, Tapa*, twice. He couldn’t locate the source of the voice and then he assumed that some unknown source was reminding him to perform *Tapa* (penance). He performed the penance with due concentration for one thousand *divya varsha* (divine year). Lord Narayana being pleased with his penance showed him His divine abode (*Vaikuntha loka*). Brahma saw *divya parshada* (divine beings). They all looked alike having four arms. Their face and body exuded pleasing bril-



liance. They were well dressed with attractive attire and jewels.

“The special feature of the *Vaikuntha loka* is the gracious presence of the mother Goddess, *Lakshmi*. She helps maintain the divine and pleasant aura of *Vaikuntha Loka* and reminds Lord Narayana for His kindness to the common beings. She constantly serves His lotus feet and entertains Him by presenting divine songs full of His glory.”, was the view of the *Vaikuntha loka*. Brahma could enjoy the benign smile of Lord Narayana. He also enjoyed the grandeur of His divine *peethambra* (creamy silk) wrapped around Him. Brahma could see the presence of *Sri* (another name of Lakshmi), and *Vats* (foot-print of the saint, Bhrigu) icons on His chest with His favourite *Koustbha* (a special variety of the divine gem) magnifying His brilliance.

Brahma under extreme pleasure bowed down to Him. He picked him up and holding his hands expressed His great satisfaction for his deep faith in Him. Lord Narayana stated as to how Brahma impressed Him. Without seeing Him, he strictly followed His divine instruction of doing the penance. It was only because of that He granted him an impressive glimpse of the *Vaikuntha lok* along with His *darshan* (view) also. He asked Brahma whether he wanted any help from Him.

Brahma being assured by Lord Narayana expressed his desire to be empowered with such ability which could allow him, to enjoy the vision of His both, visible and invisible divine form. Let him be given full comprehensive knowledge of how He, like a spider, weaves the creation of the universe and wraps it up when He so desires. Brahma also wanted, “Be him given such a capability that he would carry out the assignment of creation without getting any arrogance of a doer”. He wanted to maintain his position of a servant to Him obeying His commands.

Being pleased on Brahma’s prayer, **Lord Narayana revealed the extremely secret knowledge depicting His divinity. This is covered in four stanzas of this skandaha and is called *Chatuha Sloki Bhagawata*** which is summarized as below. The contents in the four separate stanzas may also be termed to represent about *Ishwar* (Universal spirit or God), *Maya* (Delusion), *Jeeva* (Individual self), and *Bhakti* (Devotion) respectively.

### Universal Spirit (*Ishwar*)

The first stanza, Lord Narayana revealed, “Before the dawn of creation only I

existed. Neither subtle nor physical form existed. Nor the ignorance existed. Where no creation is seen, I exist there. In various forms of the creation, only I exist. What ever is the balance, it is me only.”

### Delusion (*Maya*)

“The one which does not exist can’t be described. There may be false delusion of such things in me, as is the case with the moon and its image. The one which exists may not be visualized like Rahu (a phantom star) among the galaxy of stars in the sky. This is all due to my illusive game through *maya*” , is the second stanza.

### Individual self (*Jeeva*)

“On the one hand, five elements forming the body of beings may be found identical to the elements of the nature, and on the other hand, they may be quite different. Similarly, I may be permeating the individual’s consciousness as a soul in the body. To the contrary, on divine level I never be with any thing as nothing exists beyond me” ,is the third stanza.

### Devotion (*Bhakti*)

“Either, by method of elimination or by method of substitution, I am always proved to be all pervading. One who wants to reveal me need to know this” ,is covered finally in the fourth stanza..

Lord Narayana assured Brahma that by knowing this he would never be a prey to either delusion or confusion, once he understood the aforesaid narration of the truth.

Thus saying, Lord Narayana disappeared. Brahma offered his deep regard by folding his hands and bowing down very low, although, he couldn’t visualize His physical form.

Sri Shukdeo further narrated, “Once Brahma contemplated about the general welfare of the beings. Narada, his obedient son, came to him and stayed serving him for long. Seeing Brahma pleased with his long service, Narada enquired about the same questions which you (Parikshita) posed to me.” Brahma being extremely pleased related the Bhagawata to Narada which is endowed with *ten special characteristics*. Shukdeo further mentioned, “The same Bhagawata was recited to his father by Naradajee. To answer your query of universe being created out of *Virat Purusha*, I am going to recite the same

entire Bhagawata to you.”

## 2/10 Ten Constituents of Bhagawata

Ten constituents detailed in *Srimadbhagawata* are *Sarg*, *Visarg*, *Sthan*, *Poshan*, *Uthi*, *Manvanthar*, *Eshanukatha*, *Nirodha*, *Mukthi*, and *Ashraya*. *Sarg* is the creation of five elements and their supporting organs, viz., *Savdha*, *Ahankar*, *Mahatatva*, etc. All take place under direct command of Lord Narayana.

*Visarga* is the creation of all by Brahma after coming out from *Virat Purusha*.

*Sthan* is the phenomena of sustenance to the creation. It is due to Lord Vishnu.

*Poshana* is the kindness showered on devotees by Lord Narayana.

*Manvantar* is the devotion demonstrated for maintaining rule of *Dharma*.

*Uthi* is the bondage resulting from the passionate deeds of the beings.

*Eshanukatha* is the legends of glory of various incarnations of Lord Narayana recited by His devotees.

*Nirodha* is the phenomena of wrapping up of all beings with their *samskara* (balance of the deeds performed so far) in Lord Narayana Himself when He retires to His *yoganidra* (divine sleep).

*Mukthi* is the complete lodging of oneself in Lord Narayana after discarding all worldly passion of existence.

*Ashraya* is Lord Narayana himself who causes both the initiation and wrapping up of the entire creation.

Initially, *Virat Purusha* appeared on splitting the Brahmanda. He created a water body for His stay. Water, therefore, is called *Naar*. He slept in the water for thousands of years, and therefore, the one staying in *Naar* is called Narayana. He further created *dravya*, *karma*, *kala*, *swabhava* and *jeeva*. On waking up from the *yoganidra* (divine slumber), He longed to be among many. *Adhidaiva*, *Adhaytama*, *Adhibhuta* were created by dividing His potentiality. By the movement of His body, after waking up, *indriya bala* (passion), *mano bala* (mind), and *sarir bala* (physical strength) were created. They collectively were controlled by *Prana* (life force). With the movement of

*Pran* He felt hungry. Consequently, the mouth was created. In the mouth was created a tongue. This created taste. Later, voice came out of His mouth and thus its deity, *Agni* (fire) was born. Until then, He was staying in the water. The action of the life force generated breathing, and the nose with its deity *Vayu* (air). There was all darkness. He longed for vision, and eyes were created with the sun deity. Veda recited His glory and He got ears to hear that. The touch sense was felt after creation of the skin. On the desire of doing something, He got hands with *Indra* as deity. On the desire of moving from one place to another, He got feet with Vishnu as deity. Feet were used to move and collect *Ygya* materials. The dominance of passion, created *linga* (phallus) with its two deities, *Prajapati* and *Kama*. On the desire of disposing, he got anus with the deities *Payu* and *Mitra*. **Navel was created for the movement from one body to another using *Apan marga*.** To enjoy food and water, He got intestine, stomach and nerves. The deities of the Ocean and the Rivers, *Tusti* with *Pushti* were born. When He pondered over His creative skill, He got heart. This generated *mana* with its deity the Moon. The earth and water were created from His body. His brilliance gave rise to seven elements of skin, flesh, blood, marrow, and bone. Similarly, from *akash* (space), *jala* (water), and *vayu* (air), He gave birth to *prana* (life force).

“This depicts the infiniteness of Lord Narayana. He is beyond the physical form. He has to be visualised in the entire creation, although He is not bound by their limitation” , asserted Shukdeo.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA 3**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**3/1 Vidura meets Udhava**

Parikshita enquired as to why and when Vidura quit royal life. Shukdeo stated the whole story. It was the time when Dhritrashtra didn't part with *Pandava* their due portion of kingdom. Besides, *Pandava* were deceived and tortured at several occasions by Kaurvas. *Pandava* were asked to reside in a house which was made of inflammable wax without their knowledge. One night, the house was stealthily put on fire when they were asleep, but they escaped providentially. Later, in the game of gambling *Pandava* were defeated by manipulative tricks. Consequently, Draupadi, wife of *Pandava* was disgraced in a vain bid to strip her off the cloths. *Pandava* were exiled for twelve years and on completion of the term they were not given their due share of kingdom. Lord Srikrishna, in a bid to avoid the dispute, visited Hastinapur as a messenger of *Pandava*. Kaurva didn't listen to him. Vidura was, advisor and younger brother of Dhritrashtra, the blind king. He advised Dhritrashtra, to share with *Pandava* their due in Hastinapur estate, which went unheeded. His postulation of sharing property between the genuine shareholders became famous as *Vidura - nithi* (Viduar's policy).

Vidura was disrespected by Shakuni, Dushashan and Karna for his advice to share Hastinapur to *Pandava*. He left Hastinapur and adopted the life of a mendicant. He roamed about all the sacred places in an ordinary dress discarding all his royal facilities. By the time he reached Prabhas kshetra, he learnt about the crowning of Yudhishtira after the defeat of Kaurvas. All that happened because of Lord Srikrishna's kind grace on righteous Pandav. He continued his pilgrimage and moved towards Hastinapur visiting only those sacred temples which had Srikrishna's insignia at their Sikhara (top). He passed through rich regions of *Saurashtra, Sauveer, Matsya and Kurujangal*.

When he reached the bank of *Yamuna* he could see Udhava, a great devotee of Lord Srikrishna. He embraced him and enquired about the general welfare.

Naming Lord Srikrishna, Balaram, Vasudevaa, Devaki, Pradyumna, Anirudha, all brothers of *Pandava* and several others he asked about all. He requested Udhava to narrate in detail, especially about Lord Srikrishna.

### **3/2 Udhava elaborates on Lord Srikrishna's Childhood**

Udhava had a great love for Lord Srikrishna since his childhood. When he was only five, he used to make Lord Srikrishna's image and devoted his time with Him. He was so engrossed in his play with Lord Srikrishna's image that he didn't care about his food, even if reminded by his mother. When he heard enquiries about his favourite, he became emotional and couldn't speak for about two hours, as he was fully lost in the sweet reminiscences of Lord Srikrishna. Udhava was an old man but his good old days of the childhood was refreshed. His eyes were closed and tears of love rolled down his cheeks while he recalled, one after another, his days with Lord Srikrishna. Vidura was highly impressed by looking at his condition.

Actually when Vidura had met Udhava, Lord Srikrishna had left this planet for His divine *Vaikunthaloka*. Udhava had met just after Lord Srikrishna had departed. On hearing from Vidura, he became emotional and after some time he could get back to normalcy.

He recalled His good old days of childhood. He was born as a son Of Vasudeva and Devaki. Scared by Kans killing his all children, Vasudeva took him to Nandbaba in *Vraja*. Lord Srikrishna spent his initial eleven years of childhood in *Vraja*. He killed Putana, a female demon. He also killed several other demons sent by Kans to kill Him. He prevailed upon deadly *Kaliyanaga*. Indra also suffered a defeat on His hands when He rescued all *Vrajvasi* against Indra's heavy precipitation to torture them. He did this, by pulling all cowherds under the umbrella of *Govardhan* mountain which he carried on his left hand's little finger when Indra was showering heavily on them. He entertained people of *Vraja* at moonlit nights by playing the divine tune on His flute.

### **3/3 Other pastimes of Lord Srikrishna elaborated**

Udhava further continued stating that how Lord Srikrishna reached Mathura with his brother Baldeva to comfort his parents Devaki – Vasudeva. He killed there Kans. He obliged his tutor, Sandipini, who taught him *Veda*, by getting back his dead son from the clutches of a demon, Panchajana. He won the race of



getting married to Rukmini despite the opposition of her brother Rukmi and the bridegroom designate, Shishupala. He controlled dreaded seven oxen and won the wedding hands of Satya.

Behaving like an ordinary being, He could get the divine tree, *kalpvriksha*, from the heaven to please His wife, Satyabhama. He killed Bhaumasur, a demon and the great son of the mother Earth. He rescued several princess, abducted by Bhaumasur, and accepted them as His wife. Simultaneously, He could spend His time as a loyal husband to all of them. He got ten sons from each of them.

When Kalayavan, Jarasandha and Salva invaded Mathura and Dwarkapuri, He got them all killed, through his miraculous game plan. He also killed several other demonic kings Him self or plotted to get them killed, viz, Shambar, Dwid, Banasur, Balval and Dantavakra.

He favoured the righteous Yudhishthra and caused the complete destruction of several cruel and immoral kings including Duryodhana with all his hundred brothers. He knew that His clan would also meet its end soon. He crowned Yudhishthra as a king of Hastinapur and inspired him to perform three times *Aswamedha ygya*. He saved the still- born child of Uttra against the fatal missile of Aswathama.

He spent His good days at Dwarka. He kept the people pleased using his charming smile, loving sight, and pure character. Thus staying for a long, He became apathetic towards domestic life. In order to get an end of cowherd clan, He inspired a group of saints to curse them to meet their end. Under the cursed state, all the people of cowherd clan: *yadvas*, *Vrishni*, *Bhoja*, and *Andhak*, once collected at *Prabhas Kshetra*. They offered oblations to their forefathers and donated generously valuable goods, cows and grains to *brahmins* with due respect.

### 3/ 4 Vidura leaves to meet the sage, Maitreya

The *yadvas*, after appeasing the *brahmins* with their gifts took sumptuous meal with liquor. The influence of liquor was so deep that they lost their good sense, and after hurling abuses to each other, engaged in the use of deadly weapons. They all met their end.

Lord Srikrishna witnessed Himself the ultimate end of His cowherd dynasty in Prabhasa *kshetra*. He took a solitary seat under a banyan tree on the bank of the

river Sarswati. Although, earlier he had advised Udhava to go to Badrikashrama, Udhava seeing Him there went close to Him. He was in a divine mood and had discarded his daily food intake. He was sitting, putting his right foot over His left thigh. Under His great inspiration, the sage Maitreya also came where Lord Srikrishna was sitting. On seeing Udhava near Him, He indicated to Udhava that in his previous birth he was from *Basu* family. He performed several *ygya* to attain Lord Srikrishna. Lord Srikrishna further stated that this was his last birth on the earth. He granted him His *bhakti* (devotion) and Udhava need not bother much about worldly life. Lord Srikrishna recited *Bhagawata* which was earlier narrated by Him to Brahma in *Padmakalpa*. Lord Srikrishna also directed Maitreya to recite *Bhagawata* to Vidura. He directed Udhava to leave for Badrikashram for *tapa* (meditative penance). At Badrikashram, Lord Himself is seated as Nara and Narayana in a meditative penance.

Udhava ,seeking leave from Vidura, moved towards Badrikashrama. Vidura was deeply moved when he recounted Udhava's statement that Lord Srikrishna Himself directed sage Maitreya for reciting *Bhagawata* to him.

He moved towards river Ganges where the sage Maitreya used to stay in his hermitage.

### 3/5 Vidura's queries and Maitreya reveals the sequence of creation

Vidura met Maitreya in Haridwar. He addressed Maitreya very respectfully and asked , "Why worldly beings face afflictions? Although they endeavor for comfort which they never get, and in turn reap sorrow and misery."

Vidura expressed that sage like Maitreya was only capable to solve the people's problems. He must be benefited by his association. He wanted to know, "How one can get Lord Srikrishna's perpetual devotion ?. How this world was created ?." He expressed his desire to listen Lord Srikrishna's *leela-katha* (divine pastime).

Vidura continued and addressed Maitreya as friend of Vyas, who although composed a great epic, Mahabhartha for the common benefit of the beings, was not satisfied with his works and later composed *Bhagawata*, the *amar-katha* (nectar - legend). He further requested to recite the details of various incarnations of Lord Srikrishna. He wanted to listen the *amrita - katha* (nectar legend) which could provide him the perpetual pleasure.

Maitreya thus hearing from Vidura replied, “ You are son of Vyas. You are born from the womb of a maid servant, loyal to vyas’s brother Vichitriyaveerya. You are dear to Lord Srikrishna. While departing from this planet, He asked me to recite *Bhagawata* to you. Please listen carefully the *amar -katha*.”

In the beginning of the creation, there was neither any object nor any observer. It is *Maya* (magical delusion) which causes the sense of object and observer. The creation was all caused by Narayana Himself. Gradually, several other beings including deities were created. The deities were not able to do anything independently, although they endeavored much. Lastly, they went to Adi Deo Narayana, and offered a prayer to Him. They requested for His command for the assignment of their duty.

### 3/6 The coming of cosmic body

when Lord Narayana realized the incapability of unorganized *mahatatva* (in form of various deities), he resolved to enter into the beings. He created twenty three elements with *mana*, *prana* and three divisions of *adhidaiva*, *adhyatma*, and *adhibhuta*. He assumed the cosmic form of *Virat Purusha* after staying for over thousands of years in the cosmic water body. He gradually created several organs which were occupied by different deities. Mouth, palate, nose, eyes, skin, ears, phallus, anus, hands, feet, skill, heart, mind, arrogance, soul were sequentially created. From head to feet, He manifested the cosmic form. Several deities occupied respective assigned places.

*Veda* and *brahmins* were created from His mouth. His arms gave birth to *kshatriya*, legs produced *vaisya*, and feet gave rise to *shudra*. *Shudra* are endowed with the quality of doing service, and this duty is considered dearest to Him.

Maitreya thus elaborating His cosmic form (of *Virat Purusha*) bowed down to Him, as if He was before him, and mentioned that none had so far comprehended Him in His entirety.

### 3/7 Vidura’s enquiries

Vidura suspected, “Why Lord Narayana indulges into such pastimes. He is *nirguna* (beyond all attributes), *aptakama* (dispassionate), *purna tripta* (all satisfied), and then what causes Him to play like a child by indulging in several pastimes. Why He utilizes *Maya* for this creation? When Lord Narayana

is the witness of all events and happenings, why the beings get afflicted.” Vidura expressed the limitation of his knowledge and comprehension to understand all these things. He prayed Maitreya to dispel soon his ignorance.

On hearing Vidura’s state of mind, Maitreya smiled. He drew a similarity between a dreaming man and the reality. He further indicated, “The ripples in a water body cause oscillation to the image of moon. This is all illusion. Nothing happens to the real moon in the sky. Similarly all the afflictions and sorrow are due to uncomprehended *Maya*. Nothing is caused to Lord Narayana who witnesses each happening in the universe.”

Maitreya emphasised on the necessity of having deep love towards lotus feet of Lord Srikrishna. “That can only make the beings free from the so called worldly afflictions. Once one engages one’s mind to Him as his last resort, all worldly afflictions prove to be insignificant. Only endeavor required is unflinching devotion to Lord Srikrishna”, He further mentioned.

Vidura was enlightened and he expressed his gratification to Maitreya. He wanted to know in detail, “How Brahma created this universe? How does *bhaktimarga* differ from those of *gyan* , *yoga* or *samkhya marg* ? How do planets, galaxy of starsetc. come into being? What is the benefit of performing *dan*, *tap*, *ista* and *purta* ? A Human being can’t on his own know about the *gyana*, *bhakti* and *vairgaya*. One’s mind keeps always wandering, and unless Srihari showers kindness, nothing of His creation can be understood.” , He very politely requested Maitreya to explain him all about his queries.

### 3/8 Brahma created

On hearing Vidura, Maitreya smiled and further continued, “Vidura, you are first among principal devotees of Lord Srikrishna. You are Ymaraja. Now listen the recitation of *Srimadbhagawata* which was narrated by Sri Sankrshana to Sankadi sages.”

Adideo Bhagwan Sri Sankarshan was once in his nether world. Sanakadi (*Sanaka*, *Sanandan*, *Sanatan* and *Sanatkumar*) sages enquired from him about the secret divinity of Lord Narayana. At that time Sri Shesha jee, (another name of Sri Sankarshna) was engrossed in the service of Lord Vasudeva by keeping his eyes closed. Sankadi sages touched the lotus feet of Sri Sheshajee by offering water from their wet hair-locks soaked with the water of Mandakini river. Sri Sheshajee opened his thousands of eyes and all his hoods became active shining with the

brilliance of the gems he was holding. It is said Sri Sheshajee recited the *Bhagawata* to Sanakadi sages.

“The same bhagawata was recited by Sanakadi sages to Sankhayayan *muni*, on enquiry. When Shamkhyayan wanted to recite the glory of Lord Narayana, he recited the same to Parashara (Maitreya’s preceptor), and Brihaspati. On inspiration of Pulastya, Parashara recited it to me. Now seeing your keenness I would recite the same to you”, assured Maitreya.

Lord Narayana was reclining on the couch of Shesha, situated in the cosmic water. His eyes were shut. As fire is disguised in wood, all beings with their *samskara* (characteristics) were drawn in Him in subtle form. He commanded *kalchakra* (time- cycle) to wake Him up at the appointed time ending one thousand *chaturyuga*. At the appointed time, He was awakened. He glanced on different organs of His body. In the meanwhile, under the influence of *Raja guna* the time -cycle came out of His navel. It assumed the form of a stem with a lotus flower at the top. Lord Narayana created Brahma seated on the lotus flower. For the sake of facilitating simultaneous watching to all the directions, Brahma was endowed with four heads, each assigned with a specific cardinal direction.

Brahma tried hard to find his status and also the cause of his genesis. He could see all around. He entered the lotus stem and went down to identify his location. Ultimately he came up the stem without understanding any clue of his location and existence. He composed himself by controlling his breathing and meditated deeply for a long period of hundred of divine years.

At long last, he was enlightened and got a vision of Lord Narayana sleeping in cosmic water on the couch of Sri Sheshajee with his thousand hoods protecting Him. He could also see that he was seating on top of the lotus-stem sticking out from His navel. He enjoyed the divine sight of Lord Narayana. Lord Narayana was having a charming personality and His eyes were closed. He was dressed in *peethambra*. He was four armed, and all arms were equipped with His specific *ayudha* (insignia). His smiling face greeted all deities around Him.

Initially Brahma couldn’t see anything except five objects; lotus, water, space, air and his own body. Endowed with the divine sight of Lord Narayana, Brahma offered a long prayer to Him.

### 3/9 Brahma offers prayer to Lord Narayana

Brahma addressed, “ *Prabhu* (My lord !), I could know you after a long time. It is really unfortunate that common beings don’t know you. There is no object without you. Whatever is observed is pervaded by you.”

Brahma further continued that His particular form out of which he was born from His navel is the fountain source of all His incarnations. “With great kindness you showed me the special form” , saying thus he bowed down to Him time and again.

“Ordinary beings suffer from the passion, possession, afflictions, sorrow only because they oversight your divine presence. One who concentrates on your divine lotus feet and takes ultimate resort there in, nothing in this world worries him” , he continued.

“I bow down to you time and again. Your various names: Achyuta, Devakinandan, Kans nikandan, and Janardan provide permanent welfare to the one who recites them. I seek refuge in you” , mentioned Brahma.

“*Prabhu*, I intend to create the universe as I had done in the past. Kindly provide me the skill to resume my assignment. I pray you to open your eyes from the couch of Sri Shesha jee. Provide me enough ability by your benign glance on me” , prayed Brahma.

After offering long prayer Brahma maintained complete silence. Lord Narayana could realize his limitations and also noticed his nervousness by his lonely position. Knowing his intentions, Lord Narayana, addressed him thus, “ O Brahma! You now know me. You will never lose sight of me. Get ready and begin your assignment as you performed in the previous *kalpa*. All beings wrapped up in me would be revealed to you enabling you to resume their creation further.”

Saying thus, Lord Narayana disappeared from his vision.

### 3/10 Ten stages of Creation

When Lord Narayana disappeared from the vision of Brahma, how did he begin the creation, was the fresh enquiry of Vidura to Maitreya. Maitreya told that it was the period after the great dissolution. Brahma could realize the vigorous shaking of his lotus-stem and ripples in the water below his seat. He felt strength-



ened after the great penance he had undertaken. He drank some water and also breathed air inside. He resolved to begin his creation from the lotus seat which occupied a large space of three divisions: *Bhooh*, *Bhuvah*, and *Swah*. This is famous in *puranic* (history of spiritualism) literature as three worlds of *Mahah*, *Tapaha* and *Janaha*.

Vidura further enquired about the elaboration on the *Kal Shakti* which was referred previously during the Sri Hari's *yognidra* (cosmic sleep).

Maitreya indicated, "The transformation in objects is due to *Kala Shakti* (time-cycle). Lord Narayana plays with it, and readily, He causes the creation. The universe what now it looks, was also the same in the past, and will remain the same in the future."

"There are ten stages of the creation. The first is the creation of *Mahatatva*. Second creation is that of *Ahamkar* which causes the earth, five elements, knowledge organs (*gyan indriya*) and action organs (*karmendriya*). Third creation is of *Bhutha sarga*. Fourth creation is of sense organs (*indriya*). Fifth creation is of deities looking after different action and knowledge organs. Sixth creation is of ignorance (*avidya*).

The first category of six creations is called *Prakrit Srishti* (natural). The balance comes under the category of *Vaikrit Srishti* (transferred). The seventh creation is of six types of plants: *vanaspathi* (wild), *ausdhi* (herbal), *lata* (creeper), *twaksar* (short vegetation), *veerudha* (long vegetation), and *droom* (trees). They rise from low lying root to upwards. They lack knowledge organs.

The eighth creation is of lesser beings (*tiryak yoni*) called animals and birds. They can't sense the time-cycle. They only enjoy procreation, take food and spend time in sleep. They identify objects primarily through smell. They don't have foresightedness. Among them cow, goat, buffalo, black deer, boar, ship and camel have two-hoofed feet. Ass, horse, donkey etc. have single hoofed feet. Some have five hoofed feet and they are dog, fox, wolf, tiger, crocodile, crane, wolf, royal swan (*hamsa*), long beaked bird (*sarasa*), vulture, peacock etc.

Ninth creation is of human beings. They are primarily of one form and take their food from mouth. Human beings are controlled primarily by *rajoguna* and they are duty bound. They enjoy the worldly life although it generates afflic-

tions and sorrow for them.

Tenth creation is a combination of *prakrit* and *vaikrit*. It is also called *kaumar sarg* encompassing the existence of sages including Sanakadi and others. *Daiva sarg* is also covered in the tenth creation which includes *devata*, *pitara*, *asura*, *gandharva-apsara*, *yaksha-rakshasa*, *sidha-charana-vidyadhara*, *bhootha-pretha-pishacha* and *kinnar-kimpurusha-aswmukha* etc.”

All the said creations are performed by Lord Narayana Himself as He assumes the form of the creator, Brahma.

### 3/11 Categorization of Time

The indivisible ultimate part of *mahatatva* (matter), which maintains its entity for ever is called *Prmanu*. *Prmanu* is the minutest state of matter, *brahamand* is its largest state. On the similar scale, time is categorized from minutest to largest magnitude. It prevails upon everything in different ways. The creation, maintenance and end of the cosmos is measured on an appropriate scale of time.

The time is measured in terms of the dimension of the matter. Two *prmanu* make one *anu*. Three *anu* make one *trasrenu*. *Trasrenu* are visible to naked eyes seen in the beam of the sun rays coming out of a small hole. The time taken by the sun to cross three *trasrenu* together is called *truti*. Hundred fold time of *truti* is *vedha*. Three *vedha* make one *lav*. One *nimesha* is made of three *lav*. One *kshana* is made of three *nimesh*. One *kashtha* is of five *kshana*. Fifteen *kashtha* make one *laghu*. One *nadika* (*danda*) is of fifteen *laghu*. Two *nadika* make one *muhurtha*. One *prahar* is made of six / seven *muhurtha* depending upon the transition period from day to night and from night to day. The fourth part of a day or a night is called *yama*.

The physical concept of one *nadika* is substantiated by a technique which includes making a small copper container weighing six *pala*. Its capacity to contain water should be equal to one *prastha*. One small hole is made in its bottom through which a thin thread of gold weighing four *masa* passes. This copper vessel is allowed to float in static water. The vessel receives water from its bottom hole. The time taken for getting the vessel full of water and getting submerged in static water is defined as one *nadika*.

Human being's one day and one night is made of four *prahra* each. Fifteen

consecutive days and nights is called a fortnight (*paksha*). A month has two *paksha*, one is bright (*shukla*), and the other is dark (*krishna*).

One month of human beings is one day and night for *pitra* (forefathers are defied as *pitra*). One *ritu* is made of two man months. One year has six *ritu*. One *ayana* is of six months. Two *ayana*: *dakshinayan* and *uttrayana* make one human year, and for gods it is equivalent to one day and night.

Human beings, generally, have maximum life span of hundred years.

The sun god is considered to be the time keeper of the universe. He moves in twelve zodiac signs and maintains the time cycle. One complete cycle of the sun is the year and it is called *Samvatsar*. Other stars and planets also have their own different years which indicate one complete cycle of their movement. Jupiter year is *Parivatsar*, *Savana* year is *Idavatasar*, Moon (*chandrama*) year is *Anuvatsar*, galaxy of stars has one year as *Vatsar*.

Maitreya advised Vidura to worship the sun who was the lord of all planets and stars and had been given the prime duty of keeping the time -cycle of the universe maintained. On hearing that Vidura became inquisitive and asked about the time- cycle of saints and sages as some of them, e.g., Sanaka, Sanandana, Sanatana, and Sanatanakumar, and several others have unimaginably large life span.

Maitreya further informed about the combined *divya varsha* (special unit of time) of *Satyayuga*, *Thretha*, *Dwapara* and *Kaliyuga* about twelve thousand years. Each one of them has four, three, two, and one thousand *divya varsha* respectively. The balance goes in their transition from one to another. The transitions are also of two types, beginning and ending. The transition period is measured in hundreds of *divya varsha* and each *yuga* has double of its period of years measured in hundreds instead of thousands. Thus *Satyayuga* has eight (twice of four) hundred *divya varsha*, *Treta* has six (twice of three) hundred *divya varsha*, *Dwapara* has four (twice of two) hundred *divya varsha*, and *Kaliyuga* has two (twice of one) hundred *divya varsha* in their transitions. One day of gods is equivalent to 360 days of human beings. From the scale of human beings, the *Kaliyuga* has a period of 432000 (i.e.,  $360 \times (1000+200)$ ) years. Accordingly, *dwapara* is double of *kaliyuga*, *Treta* is triple of *kaliyuga* and *satyayuga* is four times of *kaliyuga*.

Maitreya stated, “*Satyayuga* has all the four quadrants of righteousness. In succeeding *yuga*, there is a successive loss of one quadrant of righteousness in each.” He further told Vidura about the unit of time applicable beyond the *thriloki*. One thousand *chaturyugi* (one set of all the four *yuga*) make one day from *Maharloka* to *Brahma loka*. Another one thousand *chaturyugi*, make one night during which Brahma sleeps. Another unit of time, *Kalpa*, begins at the end of Brhama’s night and it is equal to Brahma’s day only. Each *Kalpa* has fourteen Manu. Each Manu has a time period of a little more than seventy-one ( $1000 / 14 = 71 + 6/14$ ) *chaturyugi*. The time period governed by each Manu is called *manvantar*. Each *manvantar* is blessed with the presence of a given group of *saptarishi* (seven distinguished sages), *devagana* (gods), Indra and other *gandharava*, which change from one *manvantar* to another.

At the end of Brahma’s one day, the dissolution of the cosmos takes place. The *triloki* is set on fire due to the poison rained from the mouth of Sri Sheshajee. The great sages quit the world and go to higher *lokas*. All seven oceans submerge the entire *triloki* and Lord Narayana relaxes in his sleeping posture inside the deep water. Thus, Brahma spends his one full life-cycle of hundred years on the time scale such that one thousand *chaturyugi* makes his one day only.

The half life of Brahma is called *Pararadha*. Maitreya mentioned, “First *pararadha* is over, and the second has begun. In the previous *parardha*, called *brahma kalpa*, Brahma came into being. The end of the first *parardha* is called *Padma parardha* in which lotus had stemmed out of Lord Narayana’s navel. The present *pararadha* is the beginning of the second *pararadha*, and the *kalp* is called *Baraha kalpa*.

The core shell of cosmos, occupying the expanse of about fifty crores *yojana*, is called *brahamand*. It is covered by seven different *lokas* such that each is about ten times larger than the other.

### 3/12 Creation expanded

First creation of Brahma was five *vriti*: *avidya*, *moha*, *mahamoha*, *tamisra*, and *andhatamisra*. He didn’t feel satisfied. He remembered Lord Narayana and created four sages: Sanak, Sanandan, Sanatan and Sanatanakumar. The sages were found to be recluse in nature. Brahma asked them to expand his creation by further procreation. They didn’t follow his command as they preferred the

life of renunciation.

Brahma became desperate and was full of anger. Under great wrath, a boy, *nila lohit* (bluish red in colour) appeared from his eye brows. That boy was weeping and enquired about his place of stay. As he was weeping, so he was called Rudra. Brahma consoled him and indicated eleven places for his stay: *hridya, indriya, pran, akash, vayu, agni, jala, prithvi, surya, chandrama*, and *tapa* (heart, sense organs, soul, sky, air, fire, water, earth, sun, moon, meditation). He was assigned eleven different names: *manyu, manu, mahinasa, mahan, shiva, ritadhwaja, ugrareta, bhava, kala, vamadeva, dhritavrata*. His eleven wives would be *dhi, vriti, ushana, uma, niyuta, sarpi, ila, ambika, iravati, sudha, and diksha*. Thus provided with places for stay, names to be addressed, and wives to live with, he was directed by Brahma to procreate. Seeing Rudra's creatures, devouring the other creatures, Brahma forbade him for any further creation, and asked him to proceed for *tapa*. Rudra, accordingly, obeyed his command and proceeded for *tapa* stopping all activities of creation.

Later Brahma created ten sons: *Marichi, Atri, Angira, Pulastya, Pulaha, Kratu, Bhrigu, Vasishtha, Daksha*, and *Narada*. Narada was born from his lap, Daksha from thumb, Vasishtha from soul, Bhrigu from skin, Kratu from hand, Pulaha from navel, Pulastya from ears, Angira from mouth, Atri from eyes, Marichi from mind.

*Dharma* was born from Brhama's right chest, and Narayana (partial incarnation of the fountain source Lord Narayana) was born from *Dharma* and his wife Murthi. *Adharma* was born from Brahma's back who gave birth to *Mrityu* (death). His heart created *Kama* (passion), eye brows created *Krodha* (anger), lower lip created *Lobha* (greed), mouth created Sarswati the goddess of learning and voice, phallus created ocean, anus created *Nriti* (the head of demons). His shadow created husband of Devahuti, Kardama.

Brahma lost his equilibrium on the charming beauty of Sarswati and was under great influence of passion for her. Seeing his mental imbalance, his sons Marichi and others, reminded Brahma of his sacred status and forbade him to develop any passion for Sarswati. Brahma realized his fault and immediately decided to die. He discarded his present body for another birth. His old body transformed into fog and darkness.

Before he discarded his old body, he created four *Vedas* from his four mouths. His eastern mouth uttered *Rika*, Southern mouth narrated *Yaju*, Western mouth sang *Sam*, and Northern mouth composed *Atharva*.

Later, Brahma in his new body, resumed his duty. Lack of interest of his great ten sons (Marichi and others) in procreation, became a matter of great concern to him. He also grew suspicious of Lord Narayana whether He again put him on trial. Subsequently, his body split into two parts creating a couple of male and female called Manu and Satrupa. On creation of the couple, he again resumed his previous body. The new couple created two sons: Priyavarta and Uttanpad, and three daughters: Aakuti, Devahuti, and Prasuti. Manu married his eldest daughter Aakuti to Ruchi prajapati, middle one Devahuti to Kardama, and the youngest Prasuti to Daksha. Their procreation later covered the entire world.

### 3/13 Varaha Incarnated

Manu and Satrupa were the first couple of human beings created by Brahma who expanded his creation by cohabitation. All the previous ones, including himself, were capable of creating by the mental resolve only. After remembering Lord Narayana, they bowed down to Brahma and asked for his command. Brahma, being pleased by their submission, commanded to expand the creation further with equally capable beings.

At that time, the earth was drowned in the deep ocean. Manu and Satrupa requested Brahma to retrieve the earth for their place of stay. Brahma became concerned as to how to get the earth out of the ocean. In the mean while, a tiny mass came out of his nostrils. Lo and behold ! It began instantly doubling its size and manifested in the form of a mighty boar. Brahma and all others were surprised and bewildered by the event. They were not able to comprehend the reality.

Gradually, the boar assumed a very big size beyond imagination. He jumped into the ocean water and began searching the earth deep inside the ocean. The earth when drowned in water exudes a characteristic smell; He moved fast from one place to another to locate the earth by its smell. He found the earth and perched it on His two large and strong teeth protruding out of His mouth. He looked so magnificent that all sages and gods began recitation of His glory. He



looked blue like a *tamal* tree. While coming back over the surface of water, He was attacked by the demon, Hirnyaksha. The demon was easily killed by Him as a lion does with an elephant.

For installing the earth in a stable equilibrium, He used His hoofs to make a deep etch on the ocean bed, and the earth was locked in that space maintaining its position over the ocean surface. Lord Narayana, for this great act of retrieving the earth and installing it in equilibrium over the ocean water, is famous as *Viswakshena prajapati*. He disappeared while a great jubilation was being celebrated by the sages and the gods.

### 3/14 Diti Conceives

On enquiry from Vidura, Maitreya further elaborated about the genesis of Hirnyaksha who was killed by *Varaha Bhagawan*. Diti, the daughter of Daksha Prajapati, was married to Kasyapa the son of Marichi. Once it was the sun set time, and Kasyapa was engrossed in his *sandhya upasana* (evening oblation offered to Fire god representing the tongue of *Ygyapati*, Lord Narayana). Diti was prevailed upon by an animal instinct of having sex with her husband. She prayed her husband to satisfy her passion of getting a son. Kasyapa forbade her as the sun set time was auspicious for *sandhya vandana* and not for any sexual activities. She didn't listen and insisted her husband to satisfy her passion.

Kasyapa warned her about the impropriety of the time for such association. He mentioned, "Evening time is the transition of the day and the night, and it is the time for free movement of *Rudra gana* (demonic creation of Rudra, Shankara), in invisible form. It is considered to be inauspicious of indulging in sexual activity in their presence, for they get a chance to get into the womb and play mischief with basic formation in the womb. Transition hours are, therefore, meant for remembrance of god by offering *sandhya vandan*" Destiny prevailed, and Kasyapa yielded to his wife to satisfy her. They chose a lonely place for their sexual association. After satisfying his wife, Kasyapa took bath and again resumed his *Sandhya vandana*.

Diti, realizing her mistake, went repentant. With her low head, she came to her husband, and stayed praying Shankaraa seeking his mercy upon her. Kasyapa realized Diti's state of mind. He revealed to her about the two sons she would be giving birth. Both of them would be famous for their demonic performances.

They would be killed finally by Lord Narayana Himself. However, looking to the repentant state of Diti, he assured her that she would be blessed with a great grandson who would be a staunch devotee of Lord Narayana. On hearing all about her coming generation, Diti got a relief, and composed her state of mind back to normal, thinking Lord Narayana would be the killer of her sons, and her one of the grand sons would be a great devotee of Lord Narayana.

### 3/15 Sankadik Curse Jaya - Vijaya

Diti went apprehensive of torture to gods on the hands of her would-be sons. She wanted to avoid such happening. She carried the Kasyap's sons in her womb for hundred of years. She didn't allow the delivery of the children and preferred to carry them in her womb. Kasyapa's potency was so brilliant and powerful that being captive in her womb it caused the decay of brilliance of the sun providing light to the world. Gods, seeing the chaos, approached Brahma and sought his interference.

Brahma narrated a story. Once, when Lord Narayana was in his divine *vaikunthaloka*, Sanakadik reached there to have His glimpse. Sankadik crossed six ramparts and they were on the threshold of the seventh one that two security men, Jay and Vijaya interrupted their movement. Sankadik, seeing the obstruction in their plan of seeing the Lord, lost their temper. They reminded Jay and Vijaya about their excellent form and also their nearness to the Lord Narayana. The security men didn't listen, and their behaviour was unbecoming of their position. Seeing no improvement in the their behaviour, Sankadik cursed Jaya and Vijaya to fall down from the divine *Vaikuntha* and go to the earth as demons where *kama*, *krodha* and *lova* (passion, anger and greed) prevailed.

Hearing the curse from the Sanakadik, Jaya and Vijay realized their mistake and began praying the sages. Jaya and Vijaya sought for their blessing, "In whatever condition, and wherever on the earth they go, they must have the remembrance of Lord Narayana."

In the meanwhile, Lord Narayana learnt about the incidence and rushed to the Sankadik detained at the gate. Seeing Lord Narayana rushing towards them, Sanakadik composed their mind and offered illustrious prayer to Him.

### 3/16 Jaya and Vijaya falls from *Vaikuntha*

Lord Narayana addressed Sanakadik as His beloved and approved their curse to

His security men, Jaya and Vijaya. “Whatever has happened, has happened under my direction. They would, now leave the divine *Vaikuntha*, and go to the earth as demons, but they would soon come back”, confirmed Narayana.

Later Sanakadik offered respectful prayer to the Lord Narayana, and circumambulated the *Vaikuntha* as a mark of respect to Lord Narayana and His divine abode. On the permission of Lord Narayana, they left the *Vaikuntha lok*.

After the departure of Sanakadik, Lord Narayana directed Jaya and Vijaya to quit *Vaikuntha*. Lord Narayana also reminded them, how once they had barred the entry of Lakshmi, His beloved as well, in the *Vaikuntha loka*. Saying that, Lord Narayana went inside. Jaya and Vijay immediately began falling from the *Vaikuntha loka*. Seeing that, others in *Vaikunthaloka* could only express their sympathy to the falling Jaya and Vijay.

Brahma further informed the gods about the presence of the cursed Jaya and Vijaya in the womb of Diti.

### 3/17 Hirynakashipu and Hirnayaksha born

The gods assembled around Brahma came to know the story of the visit of Sankadik to *Vaikunthloka* and subsequent dislodging of Jaya and Vijaya from *Vaikuntha lok*. They also learnt about the Diti’s story of carrying the child in her womb. They could now come to know about the reason of darkness all around. They went back to their places. Diti on completion of one hundred years gave birth to a couple of sons. The moment they appeared on the earth, all bad omens were witnessed all around as indicators of their presence. Stars went retrograde. Animals behaved strangely. There was all around visual signs of the chaotic upsets in the natural phenomena. Human beings were scared of the bad omens. That all had happened due to the birth of Jaya and Vijaya as demons. Jaya and Vijaya as demons are called *adi-daitya* (primordial demons).

The one who appeared first, was named as Hirnayakasha, and the latter one was Hirnayakashipu. Very soon, after their birth, they had unnatural growth. Soon, they became gigantic in their physique.

Later, by dint of his hard penance, Hirnakashipu was blessed with immortality by Brahma. He loved his brother Hirnayaksha affectionately.. Hirnayaksha, being blessed by Brahma, emerged as a great warrior. He moved all around with mace in his hands. He visited *swarga* (heaven), challenged all the gods but no

one dare fight with him. In the ocean, he met Varuna and challenged him. Varuna accepted his supremacy and advised him to see *purana-purush* (eternal person), Lord Narayana, who could only match his potency.

### **3/18 Varaha bhagwan fights with Hirnyaksha**

On hearing from Varuna, Hirnayaksha resolved to find out Lord Narayana to fight with Him. He met Narada, and asked where he could find Lord Narayana. Narada informed that He was then in *rasatala* in the form of a boar. Hirnayaksha rushed to *rasatala*. He found Him carrying the earth on his upper chin. Lord Narayana, while holding the earth perched over his upper chin, was coming out of the deep water to install the earth back to her initial position. Hirnayaksha challenged Him and chased Him. Lord Narayana didn't care for Hirnayaksha and came out of the water, although he was hurt by Hirnayaksha on way.

Lord Narayana came out of the water and installed the earth back over water top. All the gods had assembled there to glorify Lord Narayana for His great feat of retrieving the earth back to her original position.

Brahma prayed Lord Narayana and elaborated the mischief of Hirnayaksha. He also stated that under his blessings he had become willful so much so that all the gods were scared of him. Let Lord Narayana kill him.

### **3/19 Hirnyaksha Killed**

On hearing Brahma's concern, Lord Narayana turned towards the demon defying Him time and again to fight. Both took their positions. Hurling of Charges and counter charges began. In the meanwhile, Lord Narayana who used His mace against him, missed the mace from His hand. The demon didn't charge upon Him, although He was weaponless. He allowed Him to equip Himself with the arms. Lord Narayana invoked His great *Sudarshana Chakra*. Equipped with *Sudarshana*, He invited the demon to continue the fight. The mace of the demon was destroyed. He then took up a *trisul* (trident) and charged upon Him. The *trisul* was also destroyed by Him.

The demon then invoked his *maya-jal* (power of illusory tricks). He disappeared, and caused rain of blood and filthy materials. There was also a great dreadful and tumultuous sound all around under the spell of the demon's illusive tricks. Colossal noise was heard all around as if a large army contingent of the demons was approaching. At that time, the gods and Brahma who were

witnessing the fight, went hopeless of winning over the demon. Immediately, Lord Narayana used his *sudarshana* and illusory scene was immediately cleared.

The demon suddenly appeared, and charged a mighty blow on Lord Narayana which hardly caused any harm to Him. Failing to cause any harm, the demon rushed towards Lord Narayana, and seized Him with a close brace to kill Him. But Lord Narayana was out of his seize.

While the fight was going on, Diti was reminded of her husband's prediction. Her breast at that time, on its own, allowed blood to come out.

As the fierce and dramatic fight was going on, Lord Narayana slapped the demon. That was a fatal slap on him. He fell down dizzying, and lost his breath. He was dead.

Seeing his death, the gods praised the glory of Lord Narayana. They realized that Hirnyaksha was one of His favourite *parshada* (attendants), who under the curse of Sankadik had become a demon.

### 3/20 Varieties of Brahma's creation

When Brahma produced *yaksha* and *rakshasa* he was attacked by them. They all ran towards Brahma with hunger and tried to catch and eat him. Brahma rushed towards Lord Narayana for help. Under His advice, he discarded his body which turned out to be a beautiful woman. *Yaksha* and *rakshasa* were taken by surprise with the appearance of a beautiful woman. The woman helped in creating *gandharwa* (cosmic singers) and *apsara* (cosmic dancers)

Brahma further created *bhuta*, *pisacha* (varities of ghosts) etc, when he was under the spell of drowsiness.

He further created *Pitra* (representative of forefathers) from his *satvik* (righteousness), and *teja bhaga* (brilliance). They were authorised to receive the oblations offered by the beings.

Once Brahma saw his own handsome image. Under the influence of his handsome image, he created *kinnara* and *kimpurusha*. When Brahma discarded his body they assumed the beauty of his image. Since then, they offer prayer to Brahma daily, in the small hours of morning.

Once Brahma felt tired. He was lying in the doubled up form. His hair fell and created serpents.

Later, he created many Manus followed by several sages.

### 3/21 God bless Kardam

Kardam was commanded by Brahma to procreate. Hearing that, he undertook a long and tough penance on the banks of Sarswati. He meditated deeply on Lord Narayana. Lord Narayana appeared in his vision in His full divine form. Kardam was extremely glad to see His divine form, having four hands equipped with the appropriate *ayudha*: *chakra*, *sankha*, *gada* and *padma*. He was wearing a bewildering smile on His blue – hued face. His lotus feet were mounted on Garuda. Seeing His presence, Kardama prostrated before Him on the earth and offered a grand prayer in His praise.

Lord Narayana pleased by his prayer blessed him and pointed towards the forthcoming event. “Manu and Satrupa are coming day after tomorrow to see you with their daughter. Their daughter is beautiful and full of all praiseworthy qualities. You may marry her and help create the good beings. You would be producing nine daughters who in turn would be married to Marichi and others. They would create the world further”, mentioned Narayana. He further indicated that He would also be coming as their son by His partial potency. Saying that Lord Narayana disappeared.

Kardama, as foretold by Sri Hari, stayed on the Sarswati’s banks at Vindusar. That became a sacred pilgrim place.

Manu moved all around in search of a match to his daughter, Devahuti. He happened to reach Kardam’s hermitage. He entered the *ashrama* and paid respect to the sage Kardama. Kardama also paid due respect to them. Remembering Sri Hari’s prediction, Kardama asked Manu as to what he could do for him. Kardam showered words of praise on Manu and also reminded him that he was a representative of Sri Hari. Kardama sought Manu’s command with a commitment to fulfill that.

### 3/22 Kardama marries Devahuti

When Kardama finished his welcome address to Manu, it was Manu’s turn to submit about his mission of visiting the place. Manu mentioned that *brahmins* were born from the mouth of *virat purusha*, and *kshatriya* were born from His arms. Kardama was a *brahmin*, and Manu was a *kshatriya*. He proposed to marry his daughter, Devahuti, to him.



Kardama accepted the offer, and recalled an incident that once Viswavasud went unconscious and fell from his plane when he had seen Devahuti playing on the terrace. Her natural beauty was so attractive that Viswavasud couldn't help losing his balance. With such a beautiful bride who would afford to deny the marriage ! Kardam, further, expressed his one condition. He would honour the married domestic life until she bore children. Thereafter, he would be exclusively attending the meditation of Sri Hari.

Manu looked towards his wife and daughter. Their silence supported his proposal. The marriage was thus solemnized. Manu and Satrupa, after offering fabulous gifts to the bride and bride -groom left for his capital in Brahmavarta. His capital was called Varhismati.

When *Varaha bhagwan* retrieved and installed back the earth, His body- hair fell on the earth. They transformed in *kas* and *kusha* (a variety of grass). The latter is therefore, considered as the most sacred grass, and is used in all *ygya*. Manu also made mat of *kusha* and used that as his bed to sleep. *Varhi* is a Sanskrit word for the mat, and the place where *kusha* mat was used by Manu, is called Varhismati.

### 3/23 Kardama and Devahuti on a pleasure trip

Devahuti, after the marriage, stayed with Kardam at Vindusarovara. She served her husband with all sincerity. She never failed in her duties. She went lean and thin and never cared for her health. She faultlessly attended her husband. All preparations for his worship were maintained ready and Kardama was always engrossed in his worship of Sri Hari.

Once Kardam could realize the unfailing devotion of his wife towards him. He enquired from her about her desire. She reminded him of his commitment to her father, Manu, of blessing her with children. She requested him to fulfill his commitments. She also prayed him for a good house to stay in. Kardam realized his duty. He created a beautiful house from his *tap-*vala** (potency of penance). That failed to draw her attention.

Seeing that, Kardama asked Devahuti to take a bath in Vindusarovar before entering the house. She had gone weak and her hair was dirty and had turned into a lock. She was wearing a dirty wrap. She entered water of Vindusara and took a dip in it. On taking a dip, there was a wonderful scene before her. Every-

thing had changed. She found herself in a beautiful house full of a thousand young and beautiful maid servants. They were all waiting to receive her command. She also grew younger, and her body regained her lost luster. She was dressed in a beautiful dress. She was decorated with gold and gems. She found herself with Kardama amidst beautiful scenes.

She enjoyed the transformation in her life. The palace was a flying plane full of all items of need. With Kardama, she enjoyed the flight of the plane for innumerable years of time. Kardam, in course of time, put himself in nine forms and enjoyed the company of his wife. They gave birth, simultaneously to nine female children.

On realizing Kardam's preparedness to move for a life of renunciation, Devahuti submitted to him in her polite words. She expressed her inability to take proper care of nine daughters, particularly their marriage, in his absence. She also expressed her repentance about the loss of time as she failed to take maximum advantage of his stay with her. She wasted her time in pleasure of passion and didn't care to offer worship to Sri Hari. She felt very sorry as she couldn't derive the benefit of getting nearer to Lord Narayana even though she was blessed with a husband like Kardama.

### 3/24 Sri Kapildeva is born

On hearing repentant words of Devahuti, Kardama was reminded of Lord Naryana's prediction. He pointed out to Devahuti about the coming of Sri Hari as her son. He alone would explain Devhuti about the divinity, dispelling her delusion.

After staying long at Vindusara, Devahuti spent her time in worshipping Sri Hari. In due course of time, she was blessed with a son due to her association with Kardama. It was Lord Narayana Himself who incarnated as Sri Kapildeva to propound the *samkhya-sastra*. Sages like Marichi and others collected at Vindusara. Brahma, realizing the coming of Lord Narayana Himself, rushed to Vindusara. He expressed his pleasure and spoke to Kardam, "O Son, Kardama! You are great, and you have enhanced my prestige by following my command of procreation. Now please marry your nine beautiful daughters to Marichi and others assembled here."

Brahma further expressed his pleasure and addressed Devhuti as the mother of

Lord Narayana. “She was most fortunate to get Sri Narayana as her son. He will be known as Kapila and would be accepted by all sages as preceptor of *samkhya marg* (one of the six schools of the philosophy)”, mentioned Brahma.

Brahma along with Narada left for Brahmaloaka. Kardama, following the command of Brahma, married all his nine daughters to Marichi and other sages. The couples are, Kala with Marichi, Anusuya with Atri, Shradha with Angira, Havirvu with Pulstaya, Anurupagati with Pulha, Kriya with Kratu, Khyati with Bhrigu, Arundhati with Vashishtha, Shanti with Atharva.

Kardama, later realized the appearance of Lord Narayana in his home as his son. He, once, came near to Him, when He was lying alone. He bowed down to Him and with folded hands offered prayer. Kardama considered himself very lucky because Sri Hari came to him. “Sri Hari grants such favour very rarely. Sages and saints endeavour for many lives for His great glimpse, and it is same Sri Hari who decided to oblige him”, felt Kardama. He further expressed his satisfaction in the life, and sought His permission to take renunciation on discarding the domestic life.

Kapila, reminded Kardama about His promise to come to him as his son. “He has come in the human form to retrieve the *atamgyana* (knowledge about self). He will familiarize His mother Devhuti with this rare knowledge”, mentioned Sri Hari to Kardama. Kapila granted permission to Kardama for renouncing domestic life. Hearing Kapila’s consent, Kardam quit the domestic life, and adopted the forest-life. Kardama thus got his long cherished life of renunciation.

### 3/25 Devahuti enquires about *Bhakti Yoga* (devotional cult)

Devhuti expressed her gratification to Sri Hari for coming to her as a son. She wanted to know the right path to attain Him. Kapila pointed out, “*Mana* (mind) is the root cause of everything. While *mana* is engaged in achieving worldly gains, it causes fetters. When *mana* is directed towards Sri Hari, it fetches salvation. *Bhakti*, *gyana* and *vairgya* are not generated in one’s heart so long as one is engaged in self-pursuit of achieving worldly gains. There is no other way for practitioners of *yoga* except dispassionate devotion.”

“The passion for worldly gains causes fetter in the life, where as passion for association of sages opens the gateway to salvation. Respect (*shradha*) and

love (*priti*) when consolidated, generate devotion (*bhakti*). Once devotion is consolidated, it generates renunciation (*vairgya*). *Vairgya* sets the path for comprehending *atm-gyan* (self -knowledge), who am I? Once *atm-gyan* is attained, one gets salvation and comes to me for ever” , mentioned Kapila to the mother. Devahuti further enquired about the *yoga* which helps in attaining Him. “How does a woman, like her, can practice that technique?” ,was her query.

Kapila explained, “Worldly beings have tainted mind for they look towards the worldly gains. Despite this, one’s natural inclination towards Me, is called *Bhakti*. Such attitude is difficult to inculcate, and even harder than several religious accomplishments (*siddhi*). *Jathragni* (potency of stomach) digests food, similarly *bhakti* destroys the *linga-sarira* (subtle body). *Niskam* (dispassionate) *bhakti* is termed *moksha* (salvation). However, there are devotees who never desire to attain *sayujya moksha*, rather they nourish desire to keep engaged in reciting the *leela-katha* (divine pastimes) of Sri Hari. Such devotees get my glimpse. Such devotee who considers me dearer than self, affectionate than son, faithful than a friend, preceptor of preceptors, respectful than *ishtadeva* (favourite deity), never perishes due to my *kalachakra* (time cycle).”

Kapila assured further, “Such devotee who has a staunch faith in me, is empowered to easily cross over the mortal world. No one else can make him fearless in this world. All vital elemental forces, air and sun, perform their duty under my awful command. *Adi purusha* is all pervading and self illuminating and beyond the pale of *maya* (delusion). No characteristics can define Him.”

“*Jeeva* and *Ishwara* are two perpetual aspects of *adipurusha*. *Adi purusha* is a witness only, and is free from any performance. *Adi Purusha* uses *prakriti* for creation, sustenance and elimination. My awe causes fire burning, Indra raining, death destroying. All sensible beings, therefore need to surrender to me. Such intense devotion will set the gateway of salvation” , summed up Kapila to His mother.

### 3/26 Genesis of *Mahdaditvatva* elaborated

Kapila further explained, “How a self is lost in the arrogance of a doer. All happens due to the effect of *maya*. Ignorance about the true knowledge of self causes the fetters creating the chain of life and death. The true representative of

all the performances have twenty–four elements and they together make absolute self (*brahma*). Five elements: *prithvi*, *jala*, *agni*, *vayu* and *akash*; five *tanmatra* – *gandha*, *rupa*, *rasa*, *sparsha*, and *savda*; ten organs (*indriya*) – *shrotra*, *twacha*, *chakshu*, *rasna*, *nasika*, *vaka*, *pani*, *pada*, *upashtha*, and *pau*; four elements represented by *mana*, *budhi*, *chitta* and *ahamkar*; they together make twenty-four *tatva*. Twenty fifth is *kala* (the time).”

“*Chitta* represents Vasudeva. *Bhuta*, *indriya* and *manarup ahamkar* is Sankarshan, *Manatatva* is Anirudha, *Budhitatva* is Pradyumna. Some of the above said twenty four elements couldn’t merge, and then it is Sri Hari who pervades them helping create *Virat Purusha*. He first appeared in the causative water body. This was successively encircled by six covers, each ten fold space away from the preceding one” , stated Kapila.

### 3/27 Understanding *Prakriti* and *Purusha*

“The image of the sun in water is not affected by the physical state of water, whether cold or hot, static or full of ripples. Similarly the true self of a being is not affected by any event taking place in *prakriti*. When the self has a wrong notion of association with *prakriti*, it develops *ahmkar* (conceit) and forgets its real form. Thus good and bad performed by his body snares him and he keeps following the cycle of life and death “ , expressed Kapila.

“The bad events in a dream afflicts the dreamer while he is dreaming. When awoke, he is free from all the afflictions of the events seen in the dream. Similarly, one keeps oneself in the cycle of worldly life and death like a dream. He needs to be awakened for realizing the truth. This can only be achieved by remembering the lotus feet of Lord Narayana” , explained Kapila.

Devhuti questioned the indivisible association of *Prakriti* and *Purusha*. She compares the earth and its fragrance, water and its fluidity to demonstrate the indivisibility of the basic properties. The earth can’t be separated from its fragrance, water can’t be separated from its fluidity. Similarly *Prakriti* and *Purusha* are indivisible. How a non-doer *purusha* gets *kaivalya* (absolute salvation) being dissociated from *prakriti*?” , further mentioned Kapila.

Kapila gave an example, “How the fire generated from a wood destroys the wood itself. Similarly, the purity to self is attained by constantly remembering Me. On awaking, the dreamer is free from all afflictions, and the same is the

case of the self” , stated Kapila.

### 3/28 Technique of eight – folded *yoga*

Kapila continued with His mother, Devahuti the spiritual discourses on *astanga yoga* (eight folded *yoga*). He advised to withdraw the wandering mind from the worldly thoughts and concentrate on continuous pondering about God’s abode in one’s heart. “In order to achieve this one has to consolidate and perfect the sitting (*asana*) style. The practice of *pranayam* (restrained breathing) need to be perfected with firm sitting. Primarily, *pranayam* has three functional steps; *puraka* (inhaling), *kumbhaka* (containing), and *rechaka* (exhaling). It is performed in reverse order also. This helps purifying the soul as gold is purified by means of combination of air and fire” , explained Kapila.

“While practicing *pranayam* one accomplishes the state of deep concentration of mind. Further to this, one is required to direct the vision on the root of the nostril and enjoy Lord Narayana’s four armed ever smiling form. The mind must meditate on all His divine organs duly decorated with appropriate insignia” , stated Kapila to practice.

“Lord Narayana’s lotus feet must be the resort of all the visions. The lotus feet contains symbols of *Vajra*, *Ankusha*, *Dhwaja* and other auspicious divine symbols. The brilliant blood-red line of nails dispels all the darkness from the devotee’s heart. The sacred river Ganges was produced from the Lord’s nails which ultimately adorned the head of god Mahadeva. The vision of Lord’s lotus feet must be perpetually perfected by the devotee’ , Kapila further advised.

“Gradually, one must, one by one, meditate on Lord’s various divine organs. The meditation of Lord’s eyes, opening delicately towards the devotees, is one of the prime vision of a devotee. The devotee must enjoy His mild laugh with the glimpse of His brilliant and exquisite row of teeth” , Kapila continued with the mother.

“The fire coming out of a burning log of wood has its separate identity independent of the wood. All by products, viz., heat, smoke are different from the wood and the fire. Similarly, the spirit of one’s soul is a witness to all happenings in the life but not the same as one’s entity. It is different from the mortal body it possesses. The individual’s spirit is different from each other and is also different from the nature (*prakriti*, *maya*) and the absolute spirit of Lord Narayana.



This suggests the perpetual and separate entity of *jeeva*, *maya* and *bramha*. Lord Naryana's devotee, wins over the *maya* (nature, *prakriti*) which hides the true form of self-spirit (i.e., *jeeva*). On prevailing upon *maya*, the *jeeva* meditates constantly on *parama bramha* (absolute spirit) and thus attains Him for ever", was the assertion of Kapila.

### 3/29 The Essence of Devotion and prominence of Time

Devahuti grew more inquisitive, and further enquired about the detail technique of *Bhakti Yoga*. She expressed her satisfaction about the *samkhya yoga* explained to her. Hearing that Kapila stated about the varieties of the *bhakti yoga* which varied from individual to individual. "The *bhava* (untold intention) influences the *bhakti yoga*. One who nourishes hatred, greed and anger in the heart is *tamasa bhakta* (lower category of devotee). One who longs for enhancement of fame and status is *rajasa bhakta* (second category as indulgent devotee). One who worships Lord Narayana as an essential duty offering everything to Him is *satvik bhakta* (first category, pure devotee)", categorised Kapila about the devotees.

"The devotee who is dispassionate in Lord's worship, rejecting all sorts of salvation (*salokya*, *sarupya*, *samipya* and *sayujya*) in return, concentrates on His meditation is a true *bhakti yoga* practitioner. Only worshipping Lord's idol doesn't help, one has to establish one's vision of Lord's presence in all beings. One must respect all beings. Human being is the most superior specie, and among them, the true devotee respecting all other beings, is further superior", Kapila continued further..

Kapila further explained, "Absolute spirit, Lord Narayana, who dwells in all individual beings, is termed variously, as Time also. Time causes everything: creation, sustenance and decay. Time is infinite but the individual beings have time cycle of a definite period."

### 3/30 The downfall of the body-minded individual

"The individual being indulged in worldly affairs doesn't realize His potentiality. One inherent characteristics of a being is to enjoy the life he is born. Whatever birth, either of an animal, bird or of a human being, he indulges deeply in routine worldly affair. He forgets his self spirit. This keeps him in fetters, and he is born from one birth to another in several species", continued Kapila.

“In his human birth also, he indulges more in his kith and kin than Lord Narayana. He is more conscious about his body and his own children. He thus ignores all moral propriety, and forgets to see other beings as representative of Lord Narayana, and engages himself in all sorts of sins. At the end of his life, he is seized by the messenger of the king of death (*yama*). He is put to several punishments for all his misdeeds. The distance to the hell from the earth is ninety-thousand *yojana*. The travel to the hell after the death takes only a couple of moments. There he passes through burning fire, is laid over hot iron, and is forced to lie in all other unimaginable filthy places” ,mentioned Kapila to His mother.

“His birth cycle is completed after getting the life of all ignoble species, i.e., pigs, ass, dogs, etc. He comes back again to human birth depending on his past deeds” further mentioned Kapila..

### **3/31 The journey of a human being**

Kapila continued further his discourses. He stated, “A self spirit, when destined to take a human body, enters the mother’s womb through his father’s semen. The mother’s egg joins the father’s sperm, in the first night of the sexual cohabitation. In the next five nights, it turns into a bubble. In ten days, it takes the size and hardness of a plum. In a month, he gets his head. In two months, hand and feet take shape. In three months, nail, hair, bone, skin and sign of gender are seen. In four months, flesh is formed. In the fifth month, he feels hunger. In the sixth month, wrapped in a thin membrane, he begins movement in the right womb. He derives his nourishment from the food of his mother. He is forced to stay in the filthy place occupied by wormsetc. in the womb” , explained Kapila about the state of a being before birth.

“A still-born being passes through several tortures; worms attack his delicate body which makes him unconscious. The hot, bitter, and sour food of the mother equally afflicts his delicate body. Wrapped in a thin membrane of the womb, his head is towards the mother’s stomach and his back and neck are bent around” , continued Kapila.

“In the seventh month, he resumes his memory of the past several lives. Under the duress of the womb’s life, he earnestly prays the almighty, Lord Narayana” , told Kapila to His mother..

Kapila further stated, “*Jeeva* stays for ten months in the mother’s womb. He comes out of the womb with his head turned down. The moment *jeeva* comes out of the womb, he loses his all past memories. *Jeeva* grows gradually and enjoys the worldly living. The indulgence, anger, greed and arrogance keep him engaged. Time passes, and his body no longer supports his indulgence. He dies, and again according to the accrued deeds he takes a new birth. Thus the cycle of life and death continues. Sometimes, when he is not satisfied with his sexual urge, he keeps it up in the next birth, by getting the body of a woman. The body keeps the *jeeva* engaged. It is, therefore, required to lead a life of a dispassionate being and keep engaged the mind with perpetual remembrance of god”, advised Kapila to His mother.

### 3/32 *Dhum marg* and *Archiradi marg* (Dark and lighted routes)

Kapila further stated to his mother, “The worldly being is engrossed in his domestic life. For fulfillment of his worldly passions he meditates his *pitra* (dynasty gods). On death, he goes to *pitra loka* also called *chandra loka*. The passionate *jeeva* thus traverses the life span from birth to death. After the death, he takes the route falling on south of sun, which is called *dhum – marg* (Dark route). He reaches *pitra loka* presided by *Aryama*. On exhausting of *punya* (sacred account), he comes back to his earlier birth on the earth.”

“Generally, *dharma* (righteousness), *arth* (wealth), *kama* (indulgence), and *moksha* (salvation) are the major accomplishments of a *jeeva*. Those *jeeva*, who utilize their righteousness for propitiating Lord Narayan, ultimately reach Him after the death through *surya – marg* (the lighted route). The *surya – marg* is also called *archi – marg* or *devayana*. When Lord Narayana desires to wrap up the whole creation, *Jeeva* staying in *satya loka* merges with *Brahma* (four headed creator sitting on a lotus flower coming out from the navel of Narayana) in a subtle form. All saints and sages also merge with *Brahma* who ultimately merges with *Sri Hari*”, Kapila clarified to His mother. He also emphasised about the necessity of a dispassionate life. “The one who leads a dispassionate life by remembering Lord Narayana never falls in the trap of birth and death”, asserted Kapila.

### 3/33 Devahuti gets enlightenment

On hearing the excellent explanation of *samkya yoga* from Kapila, Devahuti became enlightened. She got convinced, “Major accomplishment in the life was to be dispassionate and offer everything to Sri Hari.” She bowed down to her son, who was Sri Hari incarnate. She offered a passionate prayer to Him.

She praised Him for accepting to be her son. “He is almighty who creates and sustains the whole creation. At the time of the dissolution everything is wrapped up and is lodged in the tiny stomach of *Balmukunda*. He assumes the form of a small child, keeps floating in the cataclysmic water. He reclines over a banyan leaf. He holds in his right hand, his right foot, such that the foot thumb is in his mouth. He enjoys this posture”, prayed Devahuti to Kapila. Devahuti praised her luck that such a great and mighty Sri Hari accepted to become her son. She realized that she was indeed very fortunate.

Kapila, on hearing His mother, further advised her to follow what He explained to her. He then sought her permission to quit the place. On the mother’s consent, He left the place and moved in the *ishana kona* (north–east) direction. He reached a place near the ocean, where He engaged Himself in deep meditation.

The mother, Devahuti, also renounced the luxuries provided by Kardama. She adopted a simple life of an ascetic. She enjoyed the meditation on Sri Hari and ultimately got salvation.

Her place became known as *Sidhapada*; Her *yoga sadhana* took the form of a river, which proved beneficial to the saints and ordinary beings as well.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 4**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**4/1 The feminine inheritors of *swambhuva* Manu**

Maitreya further elaborated to Vidura about the inheritors of Manu and Satrupa. The couple was blessed with two sons and three daughters. Sons were Priyavrata and Uttanpada. Daughters were Aakuti, Devahuti and Prasuti.

Akuti was married to Ruchi prajapati. They were blessed with a son and a daughter. The son was ygyasawarup, Lord Vishnu Himself; and the daughter, Dakshina was from the potential of Lakshmi. Dakshina remained with her father Ruchi prajapati, whereas Ygayaswarup was taken by Manu.

Dakshina was married to Yagyapurusha. He gave her twelve sons: Tosha, Pratosha, Santosha, Bhadra, Shanti, Idaspati, Edhma, Kavi, Vibhu, Swahna, Sudeva and Rochana. They were all considered as *Tushita* gods in *swambhuva manvantra*.

The second daughter of Manu, Devahuti, was married to Kardama.

The third daughter, Prasuti was married to Daksha prajapati, son of Brahma.

The second daughter, Devahuti had produced nine daughters who were married to different saints. Marichi had married Kala and they produced two sons: Kasyapa and Purnima. Purnima produced two sons Viraj and Viswaga, besides a daughter Devakulya. Same Devakulya, became sacred river Ganga in her next life.

Another daughter of Devahuti, Anusuya was married to Atri and they gave birth to three famous sons: Duttatreya, Durvasa, and Chandrma. They represent Vishnu, Shankaraa and Brahma respectively. Vidura enquired as to how the three great gods consented to be the children of Atri. Maitreya informed further that on command of Brahma to expand the creation, Atri with his wife went to Riksha hill. The hill was covered with dense forest of trees: *ashoka* and *palasa*. Atri undertook a penance of standing on one foot for hundred years. He sustained his life by taking only air controlled through *pranayama*. While taking such

great penance, he always prayed that who ever was the supreme god controlling the universe, might bless him with a son of equal potential.

Atri's penance of *pranyama* impressed all gods. To have a glimpse of his brilliance obtained from the penance, Brahma, Vishnu and Shiva also came to see him. The trinity witnessing Atri's penance, were on their respective mounts of Hanasa, Garuda, and Vrishabha. They were also holding there symbols of *kamandal*, *chakra* and *trishula* respectively. Atri couldn't hold the brilliant sight of the trinity, and he shut his eyes, and prayed to them. He enquired from them as to who among them was the supreme because he had prayed to only one, supreme god for blessing him with a son. Hearing Atri, the trinity smiled and spoke that all three of them were together the supreme. It was announced by the trinity that the potential of the trinity gods would be coming to Atri as his sons. Thus three sons representing the trinity were born to Atri.

Another daughter of Devahuti, Shradha married to Angira, gave birth to four daughters and two sons. Daughters were Sinivali, Kuhu, Raka and Anumati; sons were Utathya and Brihaspati.

Havirbhu, the daughter of Devahuti, was married to Pulastya and they gave birth to Agastya and Vishrava. Agastya in his next birth became *jathragini* (digestive fire). Vishrava had two wives, and from Idvida he gave birth to Kuvera, while from Kesni, three sons Ravana, Kumbhakarna and Vibhishana were born.

Gati, married to Pulaha gave birth to Karmshrestha, Variyamana and Sahishnu.

Kriya, married to Kratu gave birth to sixty thousand Valakhilya saints.

Urja also called Arundhati, married to Vasishtha gave birth to seven sons: Chitrakethu, Surochi, Virja, Mitra, Ulbana, Vasubhridan, and dduman.

Chithi, another daughter of Devahuti, was married to Atharva who gave birth to Dadhichi, very famous for his penance. He was also known as Dadhyana, and Aswashira.

Khyati, Devahuti's daughter, married to Bhrigu gave birth to two sons, Dhata and Vidhata, besides a *Bhagawata-parayana* (god loving) daughter called Shri. Dhata and Vidhata were married to Ayati and Niyati, two daughters of Meru, a saint. They gave birth to Mrikand and Prana. Subsequently, Mrikunda gave birth to Markandeya and Prana to Vedashira. Bhrigu had another son called Kavi.



Ushna (Shukracharya) was born from Kavi.

The third daughter of Manu, Prasuti, was married to Dakshaprajapati. They gave birth to sixteen daughters. Daksha married thirteen of his daughters to Dharma, one to Agni, one to all *pitra*, and one to Shankaraa.

Thirteen wives of Dharma are Shradha, Maitri, Daya, Shanti, Tushti, Pushti, Kriya, Unnati, Buddhi, Medha, Titiksha, Hri, and Murthi. They gave birth respectively to Shubha, Prasada, Abhaya, Sukha, Moda, Ahankar, Yoga, Darpa, Artha, Smriti, Kshema, and Prasrya (also called Vinaya). Nara – Narayana were born to Murthi. On the birth of Nara–Narayana the universe was full of all good signs indicating the incarnation of Lord Narayana. There was joy and joy all around. *Deva* (the gods) offered their prayer to them. Expressing their thanks to Devas, Nara – Narayana left for Gandhamadan mountain. It is this Nara–Narayana who incarnated as Arjuna and Srikrishna.

Agni's wife Swaha, gave birth to three sons: Pavaka, Pavamana, and Shuchi. They accept the oblations offered to Agni. They further produced forty-five sons of matching potentiality. Forty- nine, varieties of fire are due to them which includes Agni and his three sons.

Agniswata, Vahirshada, Somapa and Ajyapa are *pitra* who were married to Swadha, a daughter of Daksha prajapati. They gave birth to two daughters, Dharini and Vayuna. They were famous for their divine knowledge.

Sati married to Mahadeva, was issueless for she died early in an accident which took place while she was at her father's place.

#### 4/2 Malice between Shiva and Daksha

Once, all *prajapatis* performed *ygya* in honor of Lord SriVishnu. All gods including Brahma, Shiva gathered there, on invitation. Daksha *prajapati* entered the place after them. He was greeted by all gods respectfully. Including Agni, all stood up to welcome him. Only Brahma and Shiva kept sitting. Daksha offered his respect to his father, Brahma, and took a seat. Before he took a seat he had seen Shiva sitting, which he didn't like. Daksha expressed his mind to the gathering. Daksha expressed his anguish on Shiva's behaviours towards him. He said that Shiva was his son-in-law, and therefore, he was like his son. A son must respect his father by leaving his seat, which Shiva didn't do. This was improper on the part of Shiva. Even after his open expression, Shiva didn't

respond. This made Daksha more angry. He got up and cursed Shiva. He also left the place immediately.

Nandishwar, the foremost among followers of Shiva, learnt about Daksha's curse to Shiva. Wrath overwhelmed him. He, in return, also cursed Daksha, and the brahmins supporting Daksha. Nandishwar cursed Daksha to have a face of a he-goat. He cursed *brahmins* to become poor, cunning and devoid of divinity. They would only be engaged in earning livelihood for mere sustenance of life, sacrificing all the moral and divine propriety.

On hearing the curse on *brahmins* by Nandi, Bhrigu became angry. He also cursed back to all followers of Shiva to be rascal and devoid of all civility. They would be like demons, moving with unkempt hair, and will never have aesthetics in their life.

On hearing Bhrigu's curse, Shiva was upset and he left the place with his followers.

The *prajapatis* who had organized the *ygya*, with prime deity as Sri Vishnu, completed their offering, and took their *ygyantik* bath on the confluence of the rivers Ganga and Yamuna. They dispersed happily.

### **4/3 Sati intends to join her father's Ygya**

Time passed over. Shiva and Daksha were not on good terms. Daksha was made head of all *prajapatis* by Brahma. Daksha performed *Vajpeya ygya* successfully. He organized another *ygya*, *Brihaspatisava*. In none of the *ygya* which he performed, Shiva was offered any share.

He invited all gods with their wives. Shiva was not invited. Sati was at the mount Kailas with Shiva. She observed all gods going on invitation to Daksha's *Ygya*. She also expressed her desire to Shiva to join the *ygya*. Shiva recalled his disrespectful incident with Daksha. They were not on good terms. Daksha was carrying ill will against him. Shiva dissuaded his wife, Sati, in going to her father's place without invitation.

### **4/4 Sati self immolates**

Sati was in a dilemma. She didn't like to displease her husband, Shiva, at the same time, she also wanted to see her father's place also. She began weeping and crying as she failed to control herself. She ran out towards her father's

place. Shiva, seeing her going out, deputed his followers to follow her. She was made to ride *Vrishabha raj Nandi* (bull mount of Shiva), and was decorated with a colourful *chatra* (umbrella) along with a huge retinue of her husband's followers.

She reached Daksha's place of *ygya*. Her mother and sisters greeted her, but Daksha ignored her. All Daksha's people also ignored her. She was shocked by her father's behaviour. She didn't see either any respectful offer made in the name of her husband, Shiva.

Sati was highly upset. She didn't like it, and she openly addressed her father about the discourtesy shown to her and her husband. She reminded Daksha of his responsibility to greet her and her husband. Seeing her father nonresponsive, she announced to discard her body given by her inconsiderate father.

She took a seat. On keeping her spine erect, she firmed up her *yogaasana*. She controlled *udan vayu* (one of the five vital life-breathing air which rises up through throat and enters head) and drove it from navel upwards to center of the eyebrows. She meditated on Shiva's lotus feet and consolidated her concentration there. She resolved to discard the present physical body given by her father. In deep *yoga* meditation, she invoked fire and air through her mental resolve, around herself. This created the *yogagni* (dense fire) consigning her physical body to ashes.

Seeing her self-immolation, there was chaos and cry all around. The followers of Shiva charged fatal attacks on Daksha. Seeing this, Bhrigu invoked a *mantra* and offered oblation in the fire seeking safety of Daksha. Thousands of brilliant gods, known as *Ribhu*, appeared from the fire. They were all armed with burning log of wood. They counter-charged attack of Shiva's followers. Thus attacked, the Shiva's followers dispersed.

#### **4/5 Virbhadrha interrupts *ygya* and kills Daksha**

Narada informed Shiva about the incidents leading to the death of Sati. He also came to know how Bhrigu's *Ribhu* had charged away his followers. Shiva grew angry. He drew one hair lock and threw it down on the earth with force. This gave birth to a gigantic deadly being. He was called by Shiva as Virbhadrha, and was commanded to lead his followers and eliminate Daksha, and totally disrupt his *ygya* in retaliation of Sati's death.

Virbahdra reached the place like a whirlwind. Seeing the unusual scene, all gods left the *ygya* site in panic. Within no time, the entire *ygya* was disrupted. Bhrigu was seized and his beard and moustache were uprooted. Bhaga (one of the lesser gods) was made eyeless. He was so penalized because he had used his eyes to instigate Daksha when Mahadeva was the target in the presence of Brahma. Pusha was another god who was made toothless because he was grinning when Shiva was being disrespected by Daksha in *prajpati ygya*. Daksha was caught by Virbhadra. He tried in vain to cut him into pieces. No weapons could cut the body of Daksha. Seeing that, Virbhadra was surprised. He then attacked his head over throat with an impact. That cut asunder his head. Virbhadra threw his head in the *Ygya* fire. Daksha was killed and the *ygya* was thoroughly disrupted. Victorious, Virbhadra returned to mount Kailas.

#### 4/6 Mahadeva (Shiva) persuaded

All the gods came to Brahma and sought his interference. Brahma and Vishnu had sensed the occurrence of the event and so they didn't attend the Daksha's *ygya*. Brahma consoled all gods assembled there, but shouted also on them, "why no share was offered to Shiva ?" Brahma knew that Shiva was easily amenable, and therefore, he led all the gods to Kailas.

Brahma with all the gods came to Kailas. All sorts of trees bearing flowers, and fruits were seen in Kailas. The river Nanda circumambulated Kailas. The water of the river Nanda was full of fragrance due to bathing of Sati. On way to Kailas, an excellent city of Kuber was seen. The river Alakananda flew past the city.

On Kailas, Mahadeva was seen sitting under a great banyan tree. He was in a tutor's mode. On the query of Narada, he was explaining the *tatva – gyan* (divine science) to the sages collected there. He was sitting erect, with the left foot resting on the right thigh. His left hand rested on the left knee with *rudraksha mala* adorning the wrists. His right hand was in *gyan – mudra*. In *Gyan mudra*, the forefinger and thumb are bent to join and form a circle while the balance three fingers are kept straight.

All the gods offered him their respect. Shiva, seeing Brahma coming to his place, got up and with folded hands greeted him. Brahma praised Shiva for his kindness to erring beings. He further persuaded him to resume the disrupted *ygya* of Daksha. He also proposed to forgive Daksha for his fault and give back

his life. He sought the recovery of beard and moustache to Bhrigu, eyes to Bhaga, and tooth to Pusha. He also promised him that on completion of *ygya*, the balance would go to Shiva, and he would be credited for completion of the *ygya*.

#### 4/7 Daksha's *ygya* completed

Shiva was pleased, he laughed and spoke to Brahma. Neither I care nor I like to mention the fault committed by Daksha. He penalized him only to teach him a lesson. His burnt head may be replaced by a goat's head. Bhaga would now observe the *ygya* activities through the eyes of his friend – gods. Pusha didn't require the broken teeth rehabilitated, as he would be taking powdered *ygya* articles. Bhrigu would also have goat's beard and moustache. All other gods with damaged organs would be rehabilitated. Those *ygya* performing *brahmins* who had lost their arms would use Aswinikumar's arms, and those who had lost their hands would use Pusha's hands.

All the gods were pleased to hear Shiva's announcement. Later, Brahma and Shiva with all the gods, visited the *ygya* -site. Shiva did what he had already granted. Daksha was revived by joining of a goat's head. On seeing Shiva before him, he wanted to offer him prayer as he had already realized his mistake in not offering appropriate respectful position and oblation to him. Daksha went emotional remembering the loss of life of his daughter, Sati. He finally offered his sincere apology to Shiva.

The *ygya* was resumed with offering to Lord Vishnu. The special offering called *Purodas charu* was prepared in three pots. The moment offering was presented by the *ygya brahmins*, Sri Hari appeared mounted on Garuda. The two wings of Garuda are said to represent two *sam-stotra*: *Brihat and Rathantra*. Sri Hari lighted all the ten directions with his brilliance. His blue-hued body was excellently charming, and He was eight armed adorned with all his symbols: *Sankha, Padma, Chakra, Bana, Dhanusha, Gada, Khadga, Dhala*. He was having pleasing white (moonlit) umbrella over his head, *srivatsa* over his chest, and wearing *Vanamala* (garland of varieties of fragrant flowers) around his neck.

All gods, including Brahma and Shiva offered their passionate prayer praising the glory of Sri Hari. Sri Hari, in expression of acceptance of their prayer, said, "All *jeeva* are His representative. Trinity of Brahma, Vishnu, and Mahesha are

none but Him only. I must be visualized all pervading.”

Daksha offered the requisite *ygya* share to all, and concluded that happily.

Sati, on discarding her body, took birth as the daughter of Maina, wife of Himvan. She devoted her time in meditation to please Shiva. In her new life, She again got Shiva as her husband.

#### **4/8 Dhruva goes to the forest**

Maitreya during his discourse with Vidura further stated that the celibate sons of Brahma were Sankadik, Narada, Ribhu, Hansa, Aruni, and Yati. They didn't have accepted domestic life, and therefore, were unmarried and remained without any issue.

Adharma was son of Brahma. His wife was Mrisha. They were blessed with a son called Dambha, and a daughter called Maya. Both were taken up by Niruti as he was issueless. Dambha and Maya further caused the birth of Lova and Nikriti. They produced Krodha and Hinsa. They further gave rise to Kali and his sister Durukti.

Durukti and Kali produced Bhaya and Mrittu. The latter two produced Yatna and Naraka.

Uttanpad and Priyavarta were two sons of Manu and Shatrupa. Uttanpad had two wives, Suruchi and Suniti. The former was loved more by the king. Suniti had her son Dhruva. Once Uttam, son of Suruchi was sitting on his father's lap, Uttanpad. Dhruva also tried to sit on his father's lap simultaneously. Seeing his intention, Suruchi forbade Dhruva in doing so. She told him that he was son of a woman who was not favorite to the king, so he was not eligible to rise to the King's lap. If Dhruva wanted to take his position on the king's lap, he must pray Lord Narayana and come in the next birth as son of Suruchi.

Dhruva, hurt to his core by her statement, went back to his mother, Suniti. On hearing the incident, she advised him to pray Sri Hari and attain a special niche among all the beings of the universe; let alone a simple seat of a mortal king. Mother's counsel left an indelible impression on his mind. He immediately, bowing down and getting her blessing, left the home. He went deep inside the forest and started meditating upon god.

Narada, in the meanwhile, came to him and advised him to go back home as the



task he had undertaken was impossible for a child of his age. Dhruva was firm on his resolve. Narada, seeing his firm resolve, praised Dhruva and encouraged to keep his resolve. He also advised him to visit Madhuvana, a place on the bank of the river Yamuna. Sri Hari always stays there. Narada further advised him to stay there and continue his quest for Him. He asked Dhruva to take bath in SriKalindi (Yamuna river) water three times a day and explained further how to meditate upon Sri Hari. “First step is *pranayam*, in which breath is controlled by practicing *rechaka* (deep exhale), *puraka* (deep inhale), and *kumbhaka* (sustained breathlessness). All such exercise need to be followed with deep and unflinching meditation on Sri Hari’s lotus feet and His divine form” , saying thus Narada gave the *Vasudevaa Mantra* to Dhruva; ***Aum Namoh Bhgwate Vasudevaaya***, for a constant recitation. Narada left the place blessing him.

Narada came to the king Uttanpad. On getting duly respected by the king, Narada asked him as to why he looked sad. The king expressed his concern about his son living in the forest. The king pointed out his inability in dissuading Dhruva for he couldn’t prevail upon his favourite queen Suruchi. The king lamented on his own position. Narada consoled the king and assured him not to worry about Dhruva. He would be the pride of his dynasty and for all the human beings. Very soon he would emerge victorious in his resolve in getting Sri Hari. Narada left blessing the king.

Dhruva went to Madhuvana as advised by Narada and practicing the steps told to him by Narada he took a severe penance with constant meditation of Sri Hari. He took every third night only fruit of *kaitha* and plum. For a month, he practiced that. In the second month, every sixth day he took only leaf and grass. His third month was spent meditating on Sri Hari by staying taking water at the interval of nine days. Fourth month was devoted to Sri Hari by excellent control on breath, and to sustain the body he took breathing on twelve days’ interval.

In the fifth month, he completely stopped taking breath, and by standing on one foot, meditated on Sri Hari. His mind was completely fixed on Sri Hari’s lotus feet. In breathless state, he merged his identity mentally with Sri Hari. This had a tremendous influence on life of the other gods and beings. Consequent upon the pressure of his standing on one foot, there was a little angular tilting of the earth. Everybody felt severe breathlessness. They ran towards Sri Hari, and ap-

prised Him of their peculiar state. Sri Hari assured them not to worry as whatever had happened was because of Dhruva's severe resolve.

#### **4/9 Blessed Dhruva returns back to home**

The gods thus assured by Sri Hari went back. Sri Hari came to the Madhuvan (Vrindavan) forest and saw Dhruva standing completely engrossed in His meditation. In the meanwhile, Dhruva lost the vision of Sri Hari he was enjoying for long through his deep meditation. With great concern, he opened his eyes. Lo and behold ! Sri Hari was there in his sight. Seeing the divine form, he fell on His lotus feet and his body was on the ground like a piece of a wooden log. While looking to Sri Hari, he desired to get closest to all His divine organs. He was highly excited and his love-filled eyes went full of tear. He tried in vain to recite His glory, and he was expressionless. Seeing his state, Sri Hari touched him with his *vedamaya* (containing complete Vedas) conch.

Dhruva got the expression, and he offered excellent prayer in honour of Sri Hari. Dhruva recited, "He is the same who relaxes perpetually on the couch of Shesha floating in the milky ocean. He is omniscient and all pervading but is still entirely different from all the beings." Reciting His glory Dhruva bowed down touching his lotus feet time and again. While reciting his prayer, he demanded his permanent place close to the saints and sages who maintain their concentration always on Him enjoying His *leela -gan* (divine legend).

Impressed by his prayer, Sri Hari expressed his pleasure upon his resolve and granted him a permanent cosmic place from where he would never come back to the mortal world. His place called Dhruvalok would be circumambulated by all the stars, and sages together. He would stay ruling as an emperor on the earth for thirty-six thousand years. His brother, Uttama would be killed while hunting in a forest. His mother Suruchi would lose her mental balance on the death of her son. She would enter fire to sacrifice her life. Sri Hari, further pointed out, "Ygya is quit dear to Him, and Dhruva, while reigning the earth would perform several Ygya." Sri Hari assured, "Dhruva will always maintain his mind on Him and at the end of his life he would reach Dhruvaloka not attained by any one so far. Dhruva would be respected by all the sages, gods and beings by staying permanently at the blessed special place."

Sri Hari, mounted on Garuda went back. Dhruva became successful in his re-

solve to get Sri Hari but he didn't feel very happy. With heavy heart he moved towards his home town. His cause of concern was that his mind was set on the hard words of his step mother, Suruchi, even though he met Sri Hari. He felt sorry about that and he was cursing himself for his revengeful mind although Sri Hari accepted him as one of His most beloved ones. Contemplating his weakness about worldly affair, he moved towards his home.

The king, Uttanpad heard about his coming back. Remembering Narad's words, he marched to greet Dhruva with all royal honour. Seeing Dhruva coming, he came down from his chariot and embraced his son with his tearful eyes. Mother Suruchi also embraced Dhruva with a great love. Dhruva touched their feet. His own mother, Suniti was so glad to see her son back with Sri Hari's blessings that her breast went full of milk and the self oozing milk soaked her breast. This was a sign of her great affection to her son. Others also extended warm welcome to Dhruva. With great honour and respect, He was taken inside the palace.

He spent his days in the royal style of a king. When he became adolescent, king Uttanpad, crowned him the king. Uttanpad himself adopted the life of a recluse in the forest.

#### **4/10 Uttama killed and Dhruva fights *yksha***

Dhruva was married to Bhrami, daughter of Shishumar prajapati. He got Kalpa and Vatsar two sons from her. He was also married to another woman, known as Ila, daughter of Vayu. Ila gave him a son named Utkal, and a daughter as well.

Uttama was unmarried. He once went to the Himalayas for hunting. There, he was killed by a mighty *yksha*. His mother, Suruchi also sacrificed her life after the killing of Uttama.

Hearing the death of Uttama, Dhruva became mad with anger. He rushed to Alkapuri in the Himalayas where *Yksha* were residing. He blew his conch inviting *yksha* to fight. Mighty *yksha* couldn't tolerate the challenge thrown to them by Dhruva. In mass they attacked on lonely Dhruva. Ultimately Dhruva could overcome their attack and *yksha* were dispersed by his powerful arrows. *Yaksha* tried several magical tactics to deceive Dhruva but he didn't lose his balance and restrained *yksha* in moving forward.

Saints and sages were watching the fight. They also prayed Sri Hari to help Dhruva in his difficult time. They advised Dhruva to remember Lord Narayana.

### 4/11 Manu dissuades Dhruva from fighting

On hearing the advice of the saints and sages about remembering Narayana, Dhruva invoked *narayana -ashtra* (missile) on his bow. The *Narayana-ashtra* created a colossal damage to *yksha*. Manu could see the innocent *yksha* being killed by Dhruva. He became compassionate and came to Dhruva with a group of saints and sages.

Manu impressed upon Dhruva that the death of Uttama had occurred under the law of *karma* (deeds). “No body is a killer of anybody. Everything happens due to strict adherence of the law of fatality. Don’t kill innocent *yksha*. They are close associate of Kuber, an intimate friend of Shankara”, mentioned Manu.

Dhruva bowed down to Manu before he left the place.

### 4/12 Dhruva blessed by Kubera reaches Vishnu loka

When Dhruva was composed back on the advice of Manu, Kubera appeared to bless him. Kubera expressed his happiness over his response to Manu. He also told that neither *yksha* killed his brother nor he killed them, it was the time - cycle which caused everything. Kubera pointed out about Dhruva that he was really fortunate that his mind was set on Sri Hari’s lotus feet. Being pleased with his devotion to Sri Hari, he enquired whether Dhruva wanted anything from him. Dhruva asked for his mind to be always set on Sri Hari and nothing else. Kubera pleased on his statement, wished to be the same, and disappeared.

Dhruva performed regularly *ygya* to please Sri Hari. His constant remembering of Sri Hari brought him to a state of mind that he always saw a vision of Sri Hari in all the beings. After ruling for about thirty-six thousand years he renounced his royal life after enthroning his son Utkal. He went to Badrikashram. There he meditated intensely on Sri Hari. Once he saw a plane waiting for him with messengers of Sri Hari. They were Nand and Sunand. Seeing them approaching towards him, Dhruva quickly got up to greet them. With both the folded hands, he bowed down to them.

Nand and Sunand informed Dhruva that he was granted the rarest of the rare place, *Vishnu loka* in return of his devotion to Sri Hari. “The plane has been sent by Sri Hari, Himself to bring him to His place. Come and board the plane, it is waiting to take you to Sri Hari”, they told Dhruva.

On hearing that, Dhruva performed his daily worship and went to all the sages

and saints at Badrikashram seeking their permission to depart. On bowing down to them, he came near the plane. He went around the plane as a mark of honour and bowed down to it with respect. As he was about to step in the plane he found death (manifested in a human form) standing there. He put his foot over his head and boarded the plane. At that time there was manifestation of all good signs of welcome all around; flower petals were rained over his plane. *Gandharwa* were playing melodious welcome music from the sky.

As the plane left, Dhruva could remember his mother, and he became anxious about her. Nand and Sunand could realize his mental state and pointed out to him that his mother's plane was preceding his plane. Looking that Dhruva became very happy.

After crossing the entire universe, beyond the galaxy of stars, he reached Sri Hari's place. He was established over a place such that the galaxy of stars formed a moving ring around him. Looking that, Narada praised him from the *ygya-shala* of Pracheta, where he was present at that time. He also showered his blessings over him.

Maitreya further mentioned, "The whole of the Dhruva's story must be regularly recited for welfare of the self and the others. Such an act will invite all pleasure of Sri Hari."

#### **4/13 Dhruva's inheritors and life of Anga**

On Dhruva's quitting for a recluse life, Utkal his son, also didn't accept the crown of the king. Utakal was a self –contended soul. He always enjoyed the experience of a feeling of merging his identity with the universal entity and spirit of god.

His younger brother, Vatsar son of Bhrami (second wife of Dhruva) was enthroned. Vatsar was blessed with six sons from his wife Swavithi. The sons were Pushparn, Timmaketu, Esha, Urja, Vasu, and Jaya. Pushparn had two wives, Prabha and Dosha. Prabha gave him three sons: Pratah, Madhyandin, and Sayam. Dosha got three sons, Pradosha, Nishitha, and Vayushta.

Vayushta got a son Sarvteja from his wife Pushkarini. Sarvteja got a son Chakshu from his wife Akuti, who was crowned as Manu of Chakshusha Manvantra. Chakshu got twelve righteous sons from his wife Nadvala; the sons were Puru, Kutsa, Trita, Dyumna, Satyavan, Rita, Vrata, Agnishtoma, Atiratra, Pradyumna,

Shibi and Utsuka.

Utsuka got from his wife Pushkarini, six sons: Anga, Sumana, Khyati, Kratu, Angira, and Gaya. Anga got a son, Vena, from his wife Sunitha. Vena was excessively cruel in his nature. Anga, due to torture of his cruelty quit home for a recluse life. Vena was ultimately cursed by saints and sages. On his death, his arm was churned which produced Prithu, the great emperor on the earth.

The story of the birth of Vena is related to one *Aswamedha ygya*. King Anga was issueless. As a normal routine, he organized *Aswamedha ygya* without expecting any thing in return. It so happened that what was being offered in the *ygya* to the respective gods, they didn't accept. There was no fault in the procedure of performing *ygya*. When no reason could be imagined, the *Ritwika* advised Anga to invoke Sri Hari with an intention to be blessed with a son as he was issueless. Anga did as advised. The moment the offering, *Purodasha*, was made in the *Agni* for Sri Hari, a well clad divine figure appeared out of the *Agni* (fire). He offered Anga a pot full of sweetened rice cooked in milk (*kheera*). The king just enjoyed the smell of that and offered further to his wife. She ate the *kheera* and subsequently she gave birth to a child, known as Vena. Vena's mother, Sunitha was daughter of *Mrityu*, in the dynasty of *Adharma*. Vena inherited the traits of his mother's lineage of *Adharma*.

Vena was very cruel by nature. He used to kill the innocent animals without any hesitation. He killed his friends mercilessly while playing with them. Anga was immensely concerned about Vena. He tried to mend his ways. Seeing his failure, he made up his mind to quit domestic life. He was convinced that the state of issueless life was much better than a father of a mischievous and cruel son. But then he also took his present state as a blessing in disguise. A father can't quit home if the son is of good nature as the emotion prevails on separation. An evil child can easily be discarded as there is hardly any love lost between the father and the son. Anga, thus resolved to quit home and adopted a recluse life. He quietly left after midnight leaving behind his wife and kingdom.

The people next morning learnt about the king's deserting the kingdom. They tried to find him out but he was not located anywhere.

#### 4/14 Story of the king Vena

The state of immensely rising anarchy, after the King Anga left, spread far and wide. Saints lead by Bhrigu, came to Vena and crowned him as king. Vena



became more notorious. He ordered all *ygya* and other religious rites to be stopped. Sages were upset. They approached Vena to review his decision. Vena was not convinced for he considered himself being a king, representative of all the gods. He told the saints not to worship any god as the king was the representative of all the gods.

When the saints failed to dissuade him they decided to kill him. Under their strong *hunkar* (nasal sound) king Vena was dead. After his death, there was escalation in anarchy all around. The sages realized the absence of the king, and also the loss of inheritors of saintly king Anga.

The saints, later, decided to churn the dead body of the king Vena. First, the thigh was taken up. It gave rise to a black and dwarf man. He was the manifestation of all the sins of Vena. He enquired sages about their command for him. The sages told him – *NISHIDA*. *Nishida*, in *Sanskrit* means sit-down. The *Nishad* community is represented by the first man coming out of Vena and all his sins were takenover by *Nishad*. They became robbers by nature, and therefore, they were given place in the forest and hills.

#### 4/15 Advent of Prithu and his coronation

The brahmins churned the arms of the issueless king Vena. There appeared a charming couple. The male was Prithu, and the woman was Archi. The couple was considered to be the representative of Sri Hari and goddess Lakshmi.

All around, there appeared signs of good happenings. Everybody greeted the couple with a great enthusiasm. Brahma also visited the place. He found the right palm of Prithu having lines similar to Sri Hari. His feet also had the lines similar to Sri Hari. The sign of *chakra* (discuss) without being crossed by any other line represented the Sri Hari's sign.

*brahmins* and gods assembled there, made all arrangements for the coronation of Prithu as emperor of the earth. Kubera offered him a large golden throne. Varuna provided a moon-lit white umbrella (*chatra*). Wind god, *Vayu* gave him two *chavara* (lump of long hair fixed over a metallic rod and used to give breeze with its side ways movement). Dharma gave garland of fame. Indra offered him the crown. Yama gave him *danda* (the baton). Brahma gave him *vedmaya kavacha* (jacket of Veda). Sarswati offered him necklace. Lord Vishnu gave him the discuss (*sudarshan chakra*). Goddess Lakshmi, beloved consort

of Lord Vishnu, gave him perpetual riches. Rudra gave him Sword having ten moons engraved on it. Goddess Ambika, the consort of Rudra, gave him a shield having hundred moons engraved on it. Moon gave him horse. Viswakarma, also called Twasta, gave him a chariot. Agni, the fire god gave him a bow made of horns of goats and cows. The sun gave him arrows. The earth gave him a pair of sandals capable of taking him where ever he desired to go. The gods having their jurisdiction in the sky, Lightning (*ddiyow*) gave him ever fresh flower garland. *Sidha* and *Gandharva* gave him musical and dancing skill. The saints and sages blessed him for eternity. The ocean gave him conch. The oceans allowed him free movement inside water.

Prithu was glorified by *Suta*, *Magadha* and *Vandijana* (celestial courtiers). On hearing his glorification, Prithu addressed *Magadha* and *Vandijana* not to do that, as none of his deeds had been witnessed by any one of them so far.. He was yet to perform which might fetch glory to him. But at the moment there was no record of his deeds which could be glorified.

#### **4/16 Vandijana (celestial courtiers) glorifies Prithu**

On being inspired by the sages and saints, *Vandijan* continued his glorification. They declared that he was a partial incarnation of Lord Sri Hari. They mentioned that he would be like a father of the people and a servant to *Brahmavadi*. He would see other women as his mother and his own wife would be his half self.

All the evils would disappear under his rule. He would perform hundred *Aswamedha ygya* on the bank of the river Sarswati. At the end his horse would be stolen by Indra.

In the park of his palace, he would once meet Sanatkumar. He would be receiving wisdom and knowledge by honoring them. No body on The earth would oppose him. He would be an exemplary emperor of the entire earth.

#### **4/17 Prithu's wrath against the earth**

Prithu offered liberally valuable gifts to all *Vandijana* and *brahmins*.

Later, with the passing of time, there was a severe famine all around. The earth was dry and there was no growth of crops. People were starving. They approached Prithu and demanded grains for their survival.

Prithu could realize the reason. He took out his bow and arrow. He aimed an arrow against the earth as it was she who had concealed all the grains and leading to a state of scarcity. The earth sensing the danger to her life manifested herself as a cow. Prithu chased her. She ran all around but finding no alternative she ultimately stopped and offered a prayer to Prithu.

She asked him not kill her. She reminded him being a protector and not a killer. “Whatever was seen as a famine all around was due to nature’s game. He will have to understand that” , reminded the earth.

### 4/18 Milking of the earth

Mother Earth, manifested in the form of a cow, further told Prithu the reason for loss of the grains. She told that the devils and unrighteous people were using the grains meant for the common beings. There was no *ygya* performed on Earth. In order to save the herbs for the future *ygya* she concealed them in her deep stomach. Now everything being concealed for a long time had become quite old and can’t come out on its own. She asked Prithu to arrange for her milking. He would have to find first a calf which could help generate a state of readiness for convenient milking from her udder. Besides, he would have to get a pot to collect the milk.

Prithu invoked Manu as a calf. He milked her and collected the grains in his palm. Other great people, also seeing the earth under control by Prithu, milked her. Saints used Jupiter (Brihaspati) as a calf and collected *Veda* in their pot of *Indriya* (made of mind, speech and hearing).

Gods used Indra as a calf, and milked nectar for brilliance and excellence in a golden pot.

Demons used Prahalad as a calf, and collected wine and liquor in an iron pot.

*Gandharva* collected in a lotus pot the charming beauty and pleasing music using *Viswavas* as the calf.

*Pitra* collected in an the earthen pot the grains meant for oblation. The calf was *Aryama*.

*Sidha* used Kapildeva as a calf, and collected *animadi ashta-sidhi* in the sky pot. *Vidyadhara* collected the skill of free movement.

*Kimpurusha* used *Maydanava* as a calf, and collected the skill of *maya* (delu-

sion) keeping them in different forms and also hiding them from other's view. *Yaksha* and *pishacha* collected in a pot of *kapal* (skull), liquor of blood, using Rudra as a calf.

The snakes and scorpion used *Takshaka* as a calf, and collected poison in their mouth.

Animals used the mount of Rudra as a calf, and collected grass in a pot of forest.

The carnivorous beings used lion as a calf, and collected the raw flesh.

Birds used *Garuda* as a calf, and collected insects, worms, and fruits.

Trees used banyan as a calf, and collected sap.

Mountains used the Himalayas as a calf, and collected minerals and metals.

The mother earth under the control of Prithu yielded all varieties of products to cater the specific requirement of a given group of beings.

Prithu, satisfied with the response of the earth, used his arrow to level the existing rugged ground in order to provide suitable place for the common beings to stay comfortably.

#### **4/19 One Hundred Aswamedha by Prithu**

Prithu performed one hundred Aswamedha on the bank of the east-flowing Sarswati in the region of Brahmavarta. Indra got jealous of Prithu's performance. He apprehended that Prithu might beat his record of performing the highest number of *Aswamedha ygya*. In the *ygya* of Prithu, Lord Sri Hari Himself appeared. The occasion was graced by all other gods also. Whatever was needed for the *ygya*, the earth as *Kamdhenu*, produced instantly.

Sri Hari was well honoured and propitiated by Prithu. There was all success in the *ygya*. Indra couldn't tolerate the successful performance of Prithu. He stole the *ygya's* horse, and in order to hide his identity, he transformed himself in disguise of a saint having long hair-locks with the entire body smeared with ashes. The great sage, Atri, could visualize the Indra's act. He directed son of Prithu to kill Indra and get the horse. Prithu's son was deceived by Indra's form of a saint and he couldn't kill him. Atri again directed him not to be misguided by the artificial form of Indra. Indra seeing his end of life, left the horse

there, and disappeared. For this act of bravery, Prithu's son was named Vijitaswa. The horse was tied to a pole at the *ygya* place. Indra again came and created darkness all around. He took away the horse again. The horse was again retrieved by Vijitaswa on the inspiration of Atri.

Indra, while stealing the horse, transformed each time in a different form. *This gave rise to several false religious practices.* Prithu seeing the disturbance in his *ygya* took out his bow and arrow to kill Indra. *Ritwika* dissuaded Prithu in doing that. They advised him to offer an oblation invoking Indra there in the *Agni*. The oblation was about to be initiated which could have killed Indra by dragging him in the *ygya*'s fire. Brahma, visualizing death of Indra, rushed to the *ygya* place, and dissuaded Prithu in doing that. He stated that Indra and Prithu were the body of Sri Hari. Let Prithu not commit an act which could cause damage to Sri Hari's body. He asked Prithu to be satisfied with ninety nine *ygya* only. Thus persuaded by Brahma, Prithu changed his mind, and called a truce with Indra.

#### **4/20 Advent of Sri Vishnu at Prithu's Ygya place**

Lord Vishnu was highly pleased by the ninety-nine *ygya* performed by Prithu. He appeared with Indra. He told Prithu to forgive Indra although he wanted to disturb his hundredth *ygya*. Indra was ashamed of his evil deeds, and he was about to fall on Prithu's feet. Prithu held him close to his chest, and forgave him for all his misdeeds against him.

Sri Hari wanted to leave the place but he couldn't do that due to affection to Prithu. Prithu worshipped the lotus feet of Sri Hari. His eyes were shedding tears of reverence to Sri Hari.

Prithu prayed and asked for consolidation of his eternal devotion to Him. Sri Hari confirmed and left the place. Prithu with his *brahmins* and *ritwik*, on closing the *ygya*, left for his palace.

#### **4/21 Prithu addresses the people**

Prithu resided in a region lying between influence zones of the rivers of the Ganges and Yamuna. He was an emperor of the entire earth including all the seven islands. Except *brahmins* and *Vishnu bhakta* (devotees of *Vishnu*) he ruled over all others. Once he organized the people's gathering. After welcom-

ing the invitees, he addressed them and advised them to become righteous..

His emphasis was on the worship of Sri Hari. “It is only the devotion to Him which brings welfare to all” , he appealed to them, and repeated time and again, for maintaining unflinching faith and respect to Sri Hari.

#### **4/22 Sankadik preach Prithu**

The gathering was about to disperse that Sankadik (a group of four saints) appeared there. Prithu respected them with utmost care and offered them a high seat.

Prithu expressed his surprise over their arrival. Their presence was a rare event and it was his luck that they granted him their *darshan*. Prithu asked about the practicing of which of the convenient techniques for the welfare of a common being in this world.

Sanatkumar advised to maintain constant meditation on Sri Hari’s feet. Those who concentrate, on wealth and passion, lose sight of Sri Hari. “Among four *purshartha* (life time objectives), *moksha* is the ultimate one. To attain this, one has to very carefully, deal the other three : *artha*, *dharma* and *kama* (wealth, righteousness and passion)” , mentioned Sankadik.

Prithu, considering himself lucky, expressed his gratefulness to Sankadik. There was something special, that immediately after the *darshan* of Sri Hari, Sankadik arrived to bless him. After being welcome with utmost respect, Sankadik left the place.

Prithu was blessed with five sons from his wife Archi. They were Vijitaswa, Dhumrakesha, Haryarksha, Dravina, and Vrika.

#### **4/23 Prithu’s penance and his departure from the earth**

On passing a long life as a sovereign emperor, Prithu thought of adopting the life of a recluse. He had already served the people well and had fulfilled the commitment of rearing them with their due dignity.

He offered the kingdom to his sons and left for the forest with his wife. First, he stayed on fruits. Later, he remained on dry leaves. Thereafter, he stayed on water. Ultimately, he maintained his life on the air only. In the summer, he stayed encircled by the fire (*panchagni*); in rains he stayed outside in an open area, lying on the ground. In the winter, he opted to stay in the neck-deep water. All



through, he meditated intensely on Srikrishna.

Archi also followed closely, her husband's life style. She spent her days happily with him meditating intensely on Srikrishna.

Once, she found her husband devoid of all vitality. Considering him dead, she prepared the pyre, and after offering the *jalnjali* (palm-full of water) in his respect, lit the pyre. On circumambulating the pyre, she entered that and offered her life on the altar of her husband.

Archi reached the same place where her husband Prithu had gone after his death. *This part of Srimadbhagawata is very sacred, and those who listen or recite Prithu charitra, with due affection and respect, attain his cherished aim in life.*

#### **4/24 Inheritors of Prithu, and Rudra preach Pracheta**

Vijitaswa took the reigns in his hands on departure of his father, Prithu. He was liberal and famous for charity. In order to avoid the embarrassment of penalizing the people through his judgment, he used to undertake performing *ygya* for a long period.

He made his other four brothers also king of four cardinal directions, Harayarksh was of the east, Dhumrakesha was of the south, Vrika was of the west, and Dravina of the north. He learnt from Indra, the skill of remaining in disguise (*antrdhan*), and as such he got another name, *Antrdhan* also.

He got three sons: Pavaka, Pavamana, and Shuchi from his wife Shikandini. Vijitaswa had another wife who gave him a son, Havirdhan.

Havirdhan got from his wife Havirdhani six sons called Barhishad, Gaya, Shukla, Krishna, Satya, and Jitavrata. The eldest Barhishad was efficient in *karmakand* (procedures involved in religious worship) and *yoga*. He was given the position of a *Prajapati*. He performed innumerable *ygya* such that entire earth was covered with eastwardly laid *kusha*. This caused to change his name as Prachinbarhi.

At the instance of Brahma, Prachinbarhi was married to Shatdruti, daughter of Samudra (ocean). She was extremely beautiful. It so happened that during the solemnization of the marriage, she was giving round to the fire (*Agni*) and her beauty caught the imagination of the *Agni* god. She gave Prachinbarhi ten sons

called Pracheta. They were very religious. When their father, Prachinbarhi asked them to procreate children, they took to penance by going deep inside the ocean. On their way they met, Shankaraa, who preached them the procedure for meditating on Sri Hari. They stayed for ten thousand years in side the ocean meditating on Sri Hari.

When Pracheta left their home for meditation, they came across a large lake. It was full of colourful lotus. Near the lake all birds were enjoying and dancing. The air was cool and full of a mild tune of music. All together, it demonstrated a scene of natural festivity. Pracheta were surprised by the scene. In the meanwhile, they saw Shankaraa coming out of the lake with his associates. Pracheta bowed down on the feet of Shankaraa.

Lord Shankaraa was very pleased and blessed them. Shankaraa stated that he was pleased with their objective of attaining Vasudevaa (Srikrishna) by meditation. “What has not been achieved by Shankaraa and Brahma, would definitely be achieved by worshipping Srikrishna. I have appeared here only to guide you in your performance. I would recite an excellent *kalyankar stotra* (sacred and welfare scripture) which you need to remember all along for attaining Sri Hari” , mentioned Shankaraa.

Saying that Shankaraa (known variously as Shiva, Mahadeva, Rudra etc.) recited the whole stotra which was a prayer to Lord Srikrishna. He indicated that he got that from Brahma, when he directed all his earlier sons including him, Bhrigu and other sages, for procreating and helping expand the creation. It is a very sacred prayer and Shankaraa directed Pracheta to recite that without fail while meditating on Sri Hari. This is also called *Rudra - Stuti* (prayer by Rudra)

*Srimadbhagawata also emphasizes to recite or listen Rudra Stuti, every morning with a view to attain general welfare.*

#### 4/25 Story of Purnjan

Pracheta worshipped Lord Shankaraa on hearing his preaching. Lord Shankaraa disappeared after blessing the princes. Pracheta kept reciting the *Rudra Stuti* for ten thousand years standing in deep water.

In the meanwhile, Narada came to Prachinbarhi and reminded him about the futility of his gross involvement in *karmkanda* (rituals of *ygya*). Narada told, “*kalyan* (welfare) of a being is attained by ultimate elimination of sorrow and

attaining supreme blissful state. Such state can never be attained attending to rituals only.”

The king requested Narada to guide him properly in this regard.

Narada told him the story of a king, Puranjan and his friend , Avigyat. The king, Puranjan had a deep passion to enjoy the world. He moved all around but none of the places satisfied him. Once, he saw a city having nine gates lying in Bharata, on the southern foot of the Himalyas. The city was extremely decorated with all possible items of luxury. There was a beautiful orchard on the outer skirt of the city. The orchard was having a lake at its center. All varieties of birds had collected there creating a pleasant natural environment. The animals were found without their natural animosity and violence. The king was pleased to see the scene and he was attracted towards the orchard.

The king, Purnjan while moving deep in the orchard saw a beautiful girl who had ten attendants. Each attendant was the leader of a group of another one hundred girls. The whole group was guarded by a serpent of five hoods, known as Prajagar (who awakes at night and protects like a guardian). The principal girl was a teenager, and she was looking for a male match as her life partner.

Puranjan was impressed by her captivating beauty. He asked about her and her attendants lead by a serpent. He also wanted to know as to whom she was looking for in this deep forest. The girl was equally impressed by the king. She indicated that the serpent was to protect the city and the other girls were her attendant. She stated that she didn't know who created the city and who she was. She invited the king to stay there and enjoy her company.

Puranjan stayed for hundreds of years enjoying her association and other comforts of the city.

#### **4/26 Puranjan goes for hunting and the queen becomes angry**

Puranjan was fond of hunting. Once, with his eleventh commander of the infantry, he left for the hunting to the Panchaprastha forest, without informing her beloved queen. His chariot was pulled by five swift footed horses. The chariot was well decorated with seven attractive covers. Five categories of arms were loaded in the chariot. Although, he couldn't spend a moment in absence of her beloved queen, but that day he was prevailed upon by his fondness for hunting and didn't care to inform her.

In the forest, he stayed longer and killed several wild and innocent animals. He had gone very cruel, and had lost all compassion for the other creatures staying in the forest. The scriptures allow hunting of the ferocious animals only, when the need of eating meat is felt to sustain the life. According to the scriptures, killing of the innocent animals is prohibited. If one indulges into willful killing, he would be accruing sin, which he would be required to pay back in the forthcoming lives by suffering through the incidence of severe physical and mental afflictions.

At the end of the day, he was very tired and also he was hungry and thirsty. He came back to his capital. He was so much physically tired that he first took bath followed by nutritious and delicious food. When he found himself relaxed, he could remember his beloved queen as she was not seen when he back from the hunting. He went out of his compartment to find her out. On enquiry from her attending maids, he could learn about her state of anger. She was lying on the bare ground. The king realised the reason of her anger as he didn't have informed her before going for hunting. He went close to her and began persuading by applying all the tricks of a love game. First he pressed her feet, took her in his lap and began sweet conversation to win her back to the normal state of happiness. Finally, he could succeed to please her by making several promises.

#### **4/27 Chandvega attacks Puranjanpuri and the story of *Kalkanya***

Puranjan lived with Puranjani enjoying for long. Living with her he spent his whole youth but he felt as if he was there with Puranjani for only half a moment. He had forgotten all about himself under the magical spell of a maiden woman.

He got eleven thousand sons and one hundred daughters from her. He got married his sons and each one of them got one hundred sons from their wives. Puranjan was able to cover the whole of the *Panchal* with his inheritors. He was fully indulged in the passion of rearing up of his large family. He did never look to the emancipation of the self by seeking communion with the almighty Sri Hari.

Chandvega was the king of *gandharva*. He had three hundred sixty strong *gandharva* as his musclemen. They had equal number of fair and black complexioned wives. They used to rob the cities. They attacked Puranjanpuri, and they were resisted by Prajagar, the five hooded serpent, who protected the city for hundreds of years. Puranjan was concerned about the safety of the serpent,

and also about the security of Puranjanpuri.

Those days, the daughter of *kaala* (time) was moving in search of a male match. She was called *Jara* (old-age) and she symbolised bad luck. Once, Puru wanted to offer his youth to his father. He married *Jara* and in return he was awarded kingdom by *Jara*.

Once, *Jara* met Narada and wanted to marry him. Narada turned down her request. She went angry and cursed Narada that he would never stay longer at one place. At the instance of Narada, she went to Bhaya, king of Yavana. She asked him to accept her as his wife. Bhaya told that she was a symbol of bad luck, therefore, no body wanted to marry her. He advised her to enjoy with the whole world by gripping them with her characteristics of aging. She along with his brother Prajvar (fever) would rule over the whole mortal world.

#### **4/28 Puranjan turns feminine, salvation by Avigyat**

Jara and Prajvar, supported by the army of Bhaya surrounded the Puranjana puri. Due to the attack of Jara, old age gripped firmly the people of the city. Puranjan became old. Prajvar put the whole city on feverish fire. Looking to the plight of the city, the protector serpent, Prajagar, became helpless as he had already gone tired fighting *gandharva* for a long time. The attack of *yavana* broke his confidence and he left the city. On his way, he was intervened by *Yavana*. Seeing the trouble ahead, he started weeping.

Puranjan was lamenting over the destruction of the city. He was greatly pained to see the bad condition of his sons and daughters. He was helpless. He was seized by the *yavana*, and was, by force, taken out of the city. The serpent stopped by *Yavana* also followed the mob dragging out Puranjana.

Despite all the happenings, the mind of Puranjana was set on his wife. While dying, he was thinking about a woman, so he got a birth as the daughter of the king of Vidarbha. She was married to Malyadhwaja, the king of Pandya, who won her after defeating several contenders in a fight. Malyadhwaja got one daughter and seven sons from her. The sons later became the kings of Dravidadesha. The daughter of Malayadhwaja was married to the sage Agstya. From them was born a son Dridhachyuta. Later, Idhmavaha was born to Dridhachyuta as his son.

At the end, Malyadhwaja distributed his kingdom among his sons and adopted life of a recluse. He stayed on Malaya hill accompanied by his wife. He under-

took sever penance and meditated constantly on Srikrishna. Once Malyadhwaja was sitting in the meditative posture keeping his spine straight. While doing this, he discarded his mortal remains but the body maintained the same posture. His wife couldn't realize that. When she went near him to attend him, she felt his cold body. She could realize the end of his life. She started crying and lamenting. All in vain. Lastly, she collected woods for his final rites. She lit the pyre and was trying to enter the burning pyre that she heard a sound from one of her old friends.

That old friend was Avigyat. Purnjan had forgotten him due to his passionate association with Puranjani. He reminded, "she (wife of Malydhwja) was neither a female nor a male. Under the delusion of *vidya* (awareness) and *avidya* (ignorance), one thinks differently. In fact what ever is He (God), he (*jeeva*) is also the same." Thus, Puranjan was enlightened.

#### 4/29 Connotation of the Puranjana's story

The foregoing story was being told by Narada to Prachinbarhi. He told Narada that he was not able to understand the import of the story. Hearing that Narada began the explanation in detail. "Puranjana is the *jeeva*. He finds, according to his need, a body as his abode (like a city). The body may be provided with either one, two, three, four or several or without any moving foot. Avigyat is God Himself. He is incomprehensible despite all efforts of the *jeeva*. When *jeeva* wanted to enjoy the nature, he was given a form of human being having nine gates, two hands and two feet. Puranjani is the woman representing his wit and ignorance. Ten sense organs are his friends whom he uses to enjoy the mortal world. The characteristics of senses are of the attendants. *Pran*, *Apan*, *Vyan*, *Udan*, and *Saman* are the five forms of the breathing, which sustains the life. Five hooded serpent is the five sorts of the breathing. *Mana* (mind) is the master of all the senses which forms the eleventh muscle-man of the body. Five elements form the *Panchal desha*", mentioned Narada.

"Out of nine gates of the city, five are in the east, one in the south, two in the west, and one in the north. Two eyes, two nostrils, two ears, one mouth, one phallus, and one anus make altogether nine gates. *Jeeva* uses these nine gates to enter into the body and gets enjoyment through the sense organs. Two eyes, two nostrils, one mouth make the eastern gates, right ear is in the south, and left ear is in the north, anus and phallus make western gates", continued Narada.



“Chandvega *gandharva* is time represented by *Samvatsar*. Three hundred sixty male *gandharva* are the days and other three hundred sixty female *gandharva* are the nights in one year. The old age is *kalkanya*, *Jara*. Death is *yavanaraja* who accepted her (*Jara*) as his sister. *Adhi* (mental trouble) and *vayadhi* (physical trouble) are the infantry of *yavanaraja*. *Sheet* (cold ) and *Usna* (hot) are two deadly physical states which pull *jeeva* towards death” , stated Narada.

“*Jeeva* has a bond of actions. The three *guna*: *satva*, *raja*, and *tama* prevail in the life in different combinations. *Jeeva* is never free of either of the three distresses, called *Adhidaivik*, *Adhibhautik*, *Adhyatmik*. All knowledge is half, if it does not talk about Sri Hari. The *karma* is not complete unless it is done for the service of Sri Hari. *Jeeva* must strive to be nearer to Sri Hari” ,Narada continued.

Narada cited another example. “One deer couple is grazing grass in a lawn. The lawn is full of flowers and tender grass. The deer couple is engaged only in grazing and has nothing in mind. They are forgetful of the presence of a wolf either, who kills the animals. The hunter has taken an aim at the deer couple, is also not known to them. What does this story convey? the deer couple is *Jeeva* with his wife. The wolf is the time causing constant aging through passing of the days and the nights. The hunter is the death awaiting the end. The green lawn is the world”, Narada mentioned and warned against the passion. Instead, he emphasised to install Sri Hari in one’s heart.

Prachinbarhi further apprehended, “How the actions of the body bear fruit in another life ?. The doer physical body is destroyed here only; the actions also disappear the next moment.” Narads explained, “Mind is the prime mover of the *ling-sharira* (phallus-body). It is the mind which carries the actions to the other birth. How does a mind get overwhelmed by the feeling of passion which he has not been experienced earlier. in the life ? This suggests that the experience of the past life causes rise of a specific passion in the mind. In order to get rid of the bondage of mind in passions, it is imperative to constantly contemplate on Sri Hari.”

After hearing the Narada’s explanation about the existence of *Jeeva* and *Ishwara*, Prachinbarhi got enlightened. He took to a recluse life and went to Kapilashram (*ganga sagar*- the confluence of the river Ganges and the ocean) for the rest of

his life, after handing over the kingdom to his sons.

#### **4/30 Sri Vishnu bless Pracheta**

Pracheta, ten sons of Prachinbarhi, were deeply engaged in offering prayer to Sri Hari. They used the same *Rudra Stuti* which Shankara had recited in praise of Sri Hari. Doing that, ten thousand years passed, and Pracheta performed that successfully.

Getting pleased by their prayer, Sri Hari appeared before them riding His mount Garuda. He was having eight hands all appropriately equipped. His body was wrapped in *peetambar*. His *shyamal* (resembling rainfed cloud ) complexion was extremely charming. He advised Pracheta to stop observing their penance, and follow the command of their father to help expand the creation.

Sri Hari told that Kandu *rishi*'s penance was interrupted by Pramlocha, a cosmic dancer, at the instance of Indra. She got a girl child, and discarding her on her fate, Pramlocha went back to heaven. It was due to grace of the trees that she was reared up. Moon also helped her survive and grow by offering suck of his nectar-finger. "She is a beautiful girl, and you all ten brothers, go and marry her together", advised Sri Hari.

Pracheta offered their prayer to Sri Hari full of praise of divine glory. At the end they sought one blessing from Sri Hari that wherever and whatever life they would have in coming births, they wanted to maintain full interest in His *leela-katha* (divine glory). Blessing them to be so, Sri Hari disappeared.

When Sri Hari left the place, Pracheta came out of the deep water where they were doing penance for a long period. Outside they found wild growth of the trees intervening their free movement. Enraged, they exhaled hot air and the trees began to burn. Seeing the huge loss of trees, Brahma rushed to Pracheta and forbade them in doing so. At his instance, the trees produced the daughter of Kandu *rishi* to them. Pracheta married that girl named Marisha. Daksha, son of Brahma, took rebirth from her womb. His disrespect to Shankara and subsequent self-immolation of Parvati, a well known story, had occurred in his past life.

#### **4/31 Pracheta addressed by Narada**

Pracheta spent ten lacs years involved in activities of the domestic life. They realized the wasteful passing of their life time, and immediately left for the

hermitage of Jajali *Muni* (a saint) situated on the western ocean -beach. They left behind the sons and wife Marisha. They composed their mind and observed deep meditation to merge with the entity of Sri Hari. Once, seeing Narada coming to towards them, Pracheta got up in his honour. They greeted Narada with due respect and addressed him thus, “O, Great *Muni*! It is our luck that we got your glimpse. Kindly enlighten us about Sri Hari and about the convenient way of overcoming the wordly afflictions. “

Narada mentioned, “ Only those are fortunate in the world who offer their mind, body and deeds in the service of Sri Hari. There is no benefit from observing vedic rituals, reciting scriptures, living longer with a good health unless Sri Hari is constantly remembered. No one should forget Sri Hari for He always care for all the beings.”

On narrating the Pracheta’s story, Shukdeo told Parikshit about the end of the inheritors of Uttanpad, son of Manu. He would further continue with the story of Priyavarta, the younger brother of Uttanpad..

Maitreya also concluded, and Vidura expressed his great obligation for enlightening him about the significance of the *katha* (great legend). Vidura took leave of Maitreya and proceeded towards Hastinapur to meet his favorites.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 5**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**5/1 Story of Priyavrata**

Priyavarta had been initiated on the divine path by Narada. His father, Manu, asked him to take control of the reigns of the kingdom. Priyavarta couldn't accept the offer as he didn't want to immerse in the murky worldly life where all conditions prevail for deviations from devotion of Srikrishna.

Brahma is the sole creator of the beings. He is always concerned about the expansion of the creation. Learning about the attitude of Priyavarta, He came to see him. Narada was also present with Priyavarta before Brahma could reach there. They together greeted Brahma. On being seated, Brahma attracted the attention of Priyavarta and explained him how a domestic life was better than all other styles of life. The body has been provided by Sri Hari. Everyone of us, are working on His instance. The way of life, once allotted by Him, has to be duly accepted. It is a sort of His command to all of us. Persuaded by Brahma, Priyavarta consented to be in the domestic life. Manu was glad to hear his decision.

Manu addressed Narads, “ O, Great Saint! your gracious presence is a very sacred moment, and I seek your permission, to offer the reign of entire kingdom to Priyavrata to maintain and sustain. Now I would adopt the life of renunciation.”

Priyavrata with his mind set on the lotus feet of Adinaryana took over the assignment to rule the state. He married Barhismati and got ten sons from her. He also got one daughter, Urjaswati. Sons were Agnidhra, Ishmjihva, Ygyabahu, Mahaveer, Hirnyareta, Dhritprishtha, Savan, Meghatithi, Veetihotra and Kavi. Priyavrata had also a second wife and got three sons from her; they were Uttama, Tamas and Raiwat. They had later become the head of *manvantra* (a category of long period of time) known by their names.

He ruled for quite long period of time, eleven *arvud* years. Once, he could notice that half part of the earth was under shadow, as only one half of it was

lighted while the sun circumambulated the *Sumeru*. He resolved to keep the entire earth lighted, half by the sun and half by himself. For that, he drove a shining chariot, on sun's orbit such that the entire globe was under light. He could do that for seven times as fast as the sun did. It was his strong faith on Sri Hari that he could do whatever he wanted. While going around the earth the wheels of his chariot made deep ruts and seven oceans were created. That created seven great islands on the earth, they were Jambu, Plaksha, Shalmali, Kusha, Kraunch, Shaka, and Pushkar. The size of each island is double of the following one. The seven oceans had water of different tastes: salt, sugarcane, wine, *ghee* (clarified butter), milk, butter-milk, and sweet.

Priyavarta assigned one island to each of his sons: Agnidhra, Ishmajeehva, Ygyabahu, Hirnyareta, Dhritaprishtha, Meghatithi, Vitihotra. He married his daughter Urjaswati to Shukracharya who subsequently got a daughter, Devyani.

After a long period of his rule, Priyavarta became concerned about wasting his life in futile domestic life. He approached Narada, and sought his guidance. On hearing Sri Hari's *leela-katha* (divine story), he felt very satisfied and assigned the kingdom to his sons; He took renunciation.

### 5/2 Story of Agnidhra

When Priyavarta took to renunciation, his son Agnidhra, assumed the reins of Jammudwip in his control. With a view to enrich the inheritance by having mighty and moralist sons, he went to Sundrachal, for doing penance. The place was often visited by fairies. Brahma could sense his intention and he sent one of the singer fairies, Poorvachitti, from his place. There was an orchard near the cottage of Agnidhra. Poorvachitti landed there. Her movement produced a melodious musical note from the anklets of her feet. Agnidhra could hear that and opened his eyes from the meditation. Seeing an exquisitely beautiful woman moving around there, he lost the control of his mind and addressed her very affectionately to enquire about her identities.

Before she could reply, he made a guess and asked her to confirm whether Brahma had sent her helping him in expanding the creation further. Both fell in love, and they spent their time merrily together for over thousand years. She gave Agnidhra nine sons: Nabhi, Kimpurusha, Harivarsha, Ilabrita, Ramayak, Hirnyamaya, Kuru, Bhadraswa, and Ketumala. They were born in nine succes-

sive years. Subsequently on fulfilling her mission, Poorvachitti left for Brahma's place.

Agnidhra divided Jambudweep in nine parts and made his sons king to rule each of them independently. As Agnidhra was more attracted towards enjoying worldly pleasure, he was sent to Pitriloka when he left the earth. Subsequently, his nine sons were married to Merudevi, Prতিরূপা, Ugradanshtri, Lata, Ramya, Shyama, Nari, Bhadra and Devaveeti.

### 5/3 Story of the king Nabhi

Nabhi was issueless. He invoked the blessing of *ygyapuursha*, Sri Hari. He organized the *ygya* with his wife Merudevi. Although, Sri Hari is totally free from all such invoking, He preferred to manifest Himself. The *ygya* idol demonstrated His presence. Everyone present there, experienced His presence in the divine form having four hands, all equipped with appropriate insignia of *sankha*, *chakra*, *gada* and *padma*. He was well dressed in a charming silk wrapper, and *kausthabha mani* (a rare variety of diamond) on his chest. He was wearing gem-crown, gold earring, gold bracelet, gold waist-lace, gold necklace and melodious anklet.

All performers (*ritwik*) realized His presence and offered a long affectionate prayer glorifying His *leela*. Everybody bowed down to Him number of times. The *ygya* performers, *ritwik*, expressed their constraint and begged pardon for invoking Him with a selfish end of getting a worldly demand of providing a son to the king who was issueless. They also requested Him for the son to be of His stature.

Sri Hari accepted their prayer and told that no one could resemble Him, and therefore, He would come Himself as His son. Saying that, He disappeared. Subsequently, a son was born to Nabhi who was an immaculate celibate, saintly and a charming personality. He stayed naked all along His life and was called Rishabhadev.

### 5/4 Rishabhadeva's reign

Since birth time, the hands and feet of Rishabhadeva carried *vajra* and *ankusha* marks. He had the qualities of maintaining equality, love and peace with all beings. He was dispassionate and was endowed with charming divine aura over his face.. He was loved and respected by everyone. Impressed by his super physi-



cal and natural qualities, Nabhi, called him Rishabha, which means *shreshtha* (excellent).

Once, Indra the leader of gods, because of jealousy, caused drought in Ajnabhakhand, his kingdom. Rishabha, by means of his supreme *yoga-bala* (didn't mind the mischievous act of Indra, and caused heavy rain helping grow surplus food grains. Nabhi, realizing the presence of Sri Hari in the form of Rishabha used to respect him warmly.

Seeing the confidence of people in Rishabha, Nabhi renounced the kingdom in his favour. Accompanied by his wife, Merudevi, he left for Badrikashram. He meditated on Sri Nar-Narayana.

Respecting the family and social tradition, Rishabhdeva spent appreciable time initially in *gurukula* (school). Completing his *gurukula* (school) course, and seeking the permission of his preceptor (*guru*), he entered the domestic life on marrying, Jayanti, the daughter of Indra. The couple were blessed with one hundred sons. The eldest son, Bharata was so able a personality that the region of Ajnabhakhand, after his name, became *Bharatvarsha*.

The next nine brothers were Kushavarta, Ilavarta, Brahmavarta, Malya, Ketu, Bhadrasena, Indrasprika, Vidarbha and Keekat. They were also, like Bharata, quite righteous and famous. The next nine younger brothers Kavi, Hari, Antariksha, Prabudha, Pippalayana, Avirhotra, Drumil, Chamasa, and Karabhajana were devoted in spreading far and wide, the *Bhagavata – dharma*, a way of life observing supreme respect to and dependence on only one principal deity, Sri Hari. Their life story would further be elaborated in *Ekadasha Skandha*, in the form of Narayana and Vasudevaa's dialogue. The next eighty one sons of Jayaniti were equally religious who dedicated themselves to performing all righteous and sacred *ygya*. In their life time, because of their life style, they were designated as *brahmins*, the first among four categories of communities of a *Varnashrama – dharma*.

Rishabhadeva had been credited to establish the need of a decent domestic life. People imitated his life style in order to achieve perfection in a disciplined domestic life.

Once, Rishabhadeva reached Brahmavarta. He, in presence of the saintly gathering, addressed his sons about a perfect domestic life.

### 5/5 Rishabhadeva addresses his sons and adopts a mendicant's life

While stating the relevance of human life, Rishabhadeva mentioned, “The body given to a particular soul is based on his *karma* (past action). Indulgence in worldly luxury enjoying the company of wife, wealth and sons is the most natural inclination of a human being. Unthoughtful indulgence is the genesis of all sorrows. The human body is the greatest gift to a being. It must be carefully utilized in the service of Sri Hari. The life need to be spent in dispassionate mode as a command of almighty Sri Hari. Indulgence should never be ultimate objective. The only objective of life is the attainment of closeness to Sri Hari. The married domestic life need to be maintained with due dignity. It must be taken as a means to attain Sri Hari.”

Assigning the kingdom to his eldest son, Bharata, he adopted life of a mendicant. He reduced his personal requirement to the least. He even discarded putting on cloths. His hair, nails have grown and he never cared about them. He maintained complete silence never responding to anybody's query. No provocation could break his silence. His style of *yoga* was so great that he followed several styles of life acting as a python, a cow, a deer and other animals. Like python, he lied down at a place. He ate, drank and discharged his urine and excreta, all in one pose. He freely lied drenched in his urine and soil. His body excreta never gave a bad smell, others always smelt a very good scent. Like a cow, he bent his body and maintained that posture while taking food and water, and also discharged urine and excreta, in the same posture of cow. Similarly, he spent his life assuming the style of several other animals and beings.

Seeing his true penance and *yoga*, other demigods tried to divert him from his determination. He was never lured by their offer of getting things of daily need. He was beyond the pale of any influence upon him by even leader of the gods, Indra, and other *animadik* and *garimadik siddhi*.

### 5/6 Rishabhadeva discards mortal frame

At this stage of the *katha*, Parikshita went curious about Rishabhadeva avoiding utilizing the help of *animadik* and *garimadik siddhi*. It was the great *yoga* – *vayu* on which Rishabhadeva had a perfect control. This led to burn all the malice and he demonstrated complete dispassion against worldly pleasure. With such a great achievement, the service of *siddhi* couldn't mean anything to him.

Shukdeo pointed out about the un-reliability of *chitta* (mind). He continued, “It is most unstable and is always prone to deviate towards indulgence. *Bhagwan* Mahdeva has already suffered from such incidence which led to the loss of his entire *yoga-vala* earned after doing the great penance for ages. *Chitta* is the genesis of passion, anger, greed and fear, altogether leading to the bondage of action (*karma –bandhana*) causing rebirth.” Rishabhadeva was god incarnate and he had concealed his potentiality. In order to honour the basic natural realm he preferred to assume the life of a completely dispassionate being. He raised himself to such a high mental state where he enjoyed his-self. In this process, he ignored his body and assumed a mendicant’s life-style, demonstrating total carelessness about his body. Doing that, he reached the southern part of the area (*Konk, Venk, and Karnataka*). There broke out a great fire in the forest by immense attrition of the wild bamboos due to the high speed storm. His mortal frame was burnt to ashes.

It is said, in *Kaliyuga*, the dull minded kings of *Karnataka* would become the follower of such a school of thought, which wrongly comprehended the Rishabhadeva’s life style. Some sect of people had misconceived that Rishabhadeva was an atheist. They would disrespect and discard the *sanatana dharma* (perpetual school of respecting the existence of God). Great is the dynasty of *Priyavarta*, where *Adinarayana* Himself came as Rishabhadeva and he established the *paramahans marga*. No other saint could imitate his life style. Rishabhadeva was a great protector of cow, *brahmin* and vedic *Sanatana dharma*. Glorifying the legend and life of Rishabhadeva, is a sacred duty of a human being, which is bound to provide ultimate salvation and freedom from the bondage of *karma*.

### 5/7 Story of Bharata

Bharata was the king after Rishabhadeva. He married *Panchajani* and got five sons: *Sumati*, *Rashtrabhuta*, *Sudarshan*, *Avarana*, and *Dhumraketu*. The kingdom, earlier being known by the name *Anjanabha varsha*, became *Bharatavarsha* after his name.

He was learned man having command of knowledge in several fields. He led his life with a great spiritual dedication. Whatever *ygya* he performed as a worship to *Sri Hari*, he offered all the *punya – phala* to the God *Vasudevaa*. Such was his status of sacrifice that he didn’t utilize any *punya* accrued for his personal

benefit. Such actions purified his heart. Vision of Lord Vasudevaa with all his vital insignia, *Sri Vatsa*, *Kaustabha*, *Vanamala*, *Sankha*, *Chakra*, *Gada* etc. used to be constantly enjoyed by him.

After reigning for a long time of about one crore years, he distributed his kingdom to all his sons and took renunciation. He stayed in a hermitage *Pulha-ashrama* near *Harihar-kshetra* (Bihar). The hermitage being on the bank of *Chakra-nadi* (*Gandaki*), was the known place among the saints and sages as Sri Hari bestowed His compassion on all the inhabitants. The river is considered very scared for containing *Saligram-sila* in its bed. He spent his regular life there, by offering due prayer to the sun God, three times (morning, noon, and evening) a day. He considered the sun a direct manifestation of Narayana, as the sun lights up the universe constantly without any fail. He maintained to pray and glorify His brilliance which generates good sense among all the beings.

### 5/8 Bharata in a deer's frame

Once, Bharata was reciting *Pranava mantra* by the side of the stream of the river Gandaki. A herd of deer came to drink water. In the meanwhile, the roar of a lion was heard. Scared, the herd of deer, quit the stream with long and fast leaps. One of the she - deer who was pregnant fell while leaping hurriedly. She lost her life and the calf – deer came out of her womb. The calf fell in the stream and was being carried away by the swift current. Bharata, under the great compassion, saved the life of the calf by rescuing it out of the stream. He took along the calf to his hermitage.

Bharata, gradually got attached to the deer-calf. He took utmost care to save the life of the calf against another wild animals. He was always attentive to its welfare. Gradually, his attention diverted away from his daily spiritual performances, and he spent most of his time in the care of the calf. By doing that, his attachment grew deeper and deeper and one day he died. The deep attachment to the deer, while dying, caused him another birth as a deer in the vicinity of the river Gandaki.

He was a great spiritual being in his past lives, so he maintained all his past memories. In the frame of an animal also, he could control his conscience and spent the life free from wild indulgences. He spent a chosen lonely life. He died with half his body in the stream of Gandaki and half outside it.

### 5/9 Bharata is born a *brahmin*

There was a *brahmin* in Angirasa gotra. His first wife gave him nine sons equally matching his traits and capabilities. From the second wife, he got a son and a daughter who were born a couple. The male child was Bharat himself who was born in the *brahmin* family after discarding his previous life of a deer.

Bharata could maintain his past lives' memories. He was afraid of the deviation, he had experienced in his past lives. Remembering the same, he maintained complete detachment from his family. He constantly meditated on the lotus feet of Sri Hari. He was so deeply involved in his meditative vision that apparently people mistook him a deaf and a mad man.

Before marrying him, his father initiated him in the first stage of learning by performing the *upnayna sanskar*. He tried to educate him about the basics of *gaytri* and *pranava mantra*. All his effort went in vain, when Bharata demonstrated total indifference towards learning. In course of time, his father died. His mother, offering him under the care of his father's first wife, also took to *sati* (mounting the burning pyre) with her husband.

Bharata led the life of a dispassionate being. His dull mental - posture and response to the others, gave a message about him being a mentally deranged and a fool being. He could obey anybody's command for doing any work. His brothers were tired of him as they also failed to initiate him on a decent domestic life. Subsequently, Bharta became a wanderer, and he constantly enjoyed the pleasure of self – realization.

Once, he was assigned by his brothers a night duty to protect the crop in the field. Some unknown persons came and took him away with a view to offer him as a sacrificial animal to the goddess Bhadrakali. Those people were the muscle - men of a low-cast gang leader. In order to appease the goddess, the gang leader had organized a worship in which he was to offer a human – head to her. Such a sacrificial man was already pre-arranged but that man quietly escaped from their custody. In order to find a quick substitute, Bharata was made captive while doing the night duty. He was brought fully decorated to the worship place before the gang leader. The ritual began and the moment of his beheading came. The gang leader took a sharp weapon with a view to behead him. In the meanwhile, goddess couldn't tolerate such a brutal intention of

offering the head of an innocent and highly spiritual *brahmin*.

The goddess came out of her idol in a human form. She snatched the weapon from the leader's hand. The same weapon was used to kill all the men and the gang leader. She drank the warm blood of the people she killed, and played with their slain heads. Bharata was not at all concerned about what went around him. So deeply, he was enjoying the self – realizing vision of Narayana !.

### 5/10 Bharata and Raja Rahugana

Once, the king of Sindhusauveer was going out in a *palanquin*. When his *palanquin* reached the river *Ichumati*, a need was felt for one more person to reinforce the gang of the *palanquin* bearers. They saw Bharata on way side and picked him up as their associate. Being quite indifferent to the physical condition of his life, Bharata joined them and shouldered the *palanquin*. While carrying the *palanquin*, he could care more for his steps lest he hurt any insect. In this process, his faltering steps produced jerk to the palanquin that caused discomfort to the king inside the *palanquin*. The king reminded the carriers to do their duty properly to ensure his smooth ride and there should be no further jerk to the *palanquin*. Despite his reminders, the condition didn't improve. The king asked them to stop. The fault was fixed on Bharata as he was the newly employed bearer. After he gave his shoulder, the trouble of jerk to the *palanquin* had begun.

The king Rahugana was proud of his learning and also he was having an arrogant impression that he was a king, a ruler. He addressed Bharata indecently and threatened him with punitive consequences. On hearing the king Rahugana, Bharata spoke about the body and the spirit. Bharata maintained that one could penalize the body but not the soul. Bharta was indifferent and insensitive to the outside world, so he was called *Jada - Bharata* (inert Bharat). He reminded Rahuganu as to what he would gain after punishing him; the grounded couldn't further be grounded.

Saying that, Bharata was quiet. Rahugana could realize his mistake. He noticed *gyopaveet* (sacred thread around his shoulder) and could realize that he was a *brahmin*. He fell on his feet and appealed to be pardoned. Showing his further curiosity about the self and the body, Rahugana cited several examples indicating the influence of bodily action on the state of the soul. As fire heats up the



container and the rice is cooked, although the rice is not directly in touch with the fire, similarly, the effect on the body, the container, definitely affects the content, the soul, inside it.

### 5/11 Bharata preaches Rahugana

Bharata cautioned the king, “The mundane example can’t help in understanding the *tatv-gyan* (knowledge about the self – realization). There are eleven characteristics of *mana* (mind); five *karmendriya* (action organs), five *gyanindriya* (sense organs), and one *ahankar* (arrogance). The five *karmendriya* perform by discarding excreta, enjoying sex, walking, speaking, and either giving or accepting something. Smell, vision, touch, palate, and sound are the aspects of five sense organs (*gyanendriya*).”

“This body is mine is the arrogance. All the eleven characteristics are produced with the help of *maya* (delusion). By mistake, they are taken as attributes of the soul. Overseeing them all, is the *khesthrgya* Who witnesses all the activities under an incomprehensible veil of *maya* (delusion)” mentioned Bharata.

### 5/12 Bharata replies Rahugana’s queries

Rahugana highly impressed by his preaching, bowed down again on his feet. He praised his luck that he came in his association. Like over a patient or over a man coming from the hot sun, his words proved effective like a medicine and the cold water respectively to provide immediate relief.

Further, he queried as to how Bharata declared that the act of carrying a *palanquin* and the resulting hard –labour were although perceptible but not true from the *tatva-gyan* point of view.

*Jada Bharata* replied, “ This body is a material product of the earth. The load carrying body had different names. The organs of a body employed for carrying the *palanquin* are hands, feet, shoulder etc. They all have a designated name to indicate their function. The man inside the *palanquin* has also the same organs but has the arrogance that he is a king of Sauveer. The poor fellow employed for carrying the *palanquin* are exploited by the king. Still, the king boasts of his superiority over the others. Is there any eternal truth in it ? All are transitory, the one who carries, and the one who is being carried. The product of the earth is bound to merge in the earth. “

He continued, “The earth is also transitory. Only *Vasudevaa* is perpetual. The devotion to the lotus feet of Srikrishna can provide only real understanding.”

Bharata repeated his story that in one of his previous lives he was a king. He stated how his compassion in helping a deer caused him to be born as a deer in the immediate next life. It was only Srikrishna’s blessings that he couldn’t forget the real comprehension. Later, when he was born a *brahmin*, he deliberately kept himself aloof from all the kith, kin and the worldly people. “It is the self – knowledge which cuts asunder, like a sword, the bondage of affection to the worldly beings”, emphasised Bharata.

### 5/13 Rahugana freed from ignorance

Bharata compared the worldly life with the life staying in the forest. He said, “The beings in the world live like a business community. The leader of the group is very cruel. He keeps robbing the rich and the poor alike. Sometimes, the people prefer to stay on hills. There they face wild animals. They resort to cave for safety. There they meet other creatures. The creepers of the tress also cause concern. The rivers become difficult to cross. The worldly beings enjoy procreation through sex. Own inheritors, sometimes turn cruel. In search of comfort, the beings keep moving in the cycle of birth and death.”

Bharata reminded Rahugana that he also belonged to the same group. In the false arrogance of a king, he wanted to punish the people. Bharata advised further to shun such practice and adopt a way of life which could keep you friendly to everybody. That could only be attained if *Vasudevaa* was constantly remembered with dispassionate mind.

Rahugana was highly impressed by Bharata. He once again bowed down to his feet. He also glorified the entire group of *tatva-gyani* and mentioned their superiority irrespective of their age whether young or old.

### 5/14 The jungle of worldly life ( *Bhawatvi* )

Bharata continued, “The body -minded beings perform the deeds under the influence of the various combinations of three *guna* (attributes) *satva*, *raja*, and *tama*. The beings have six entry points of experiencing the wilderness; there are five sense –organs and one mind. Through *maya*, they enter the deep forest of the life and experience all sorts of arrogance, delusion, and bondage to the life. Though, he fails in getting the end of the worldly afflictions, he never stops and

engages his mind to the lotus feet of Sri Hari. His good sense is always robbed by the six robbers, mind and five sense organs. His wife and sons are his companions in the life – forest. They also rob his hard earned wealth of the wisdom.”

### 5/15 Inheritors of Bharata

Son of Bharata, Sumati, followed the path of Rishabhadeva. He was, therefore, in *kaliyuga* considered by some of the *pakhandi* (hypocrites) as a deity. He got a son, Devtajeet from his wife, Vridhasena. Devtajeet got Devadumna from his wife, Asuri. Devdumna, from his wife Dhenumati, got Parmeshthi. He got one more son Pratiha from his second wife, Suvarchala. He realized the true vision of Sri Narayana. Pratiha married to Suvarchala got Pratiharta, Prastota, and Udgata. They were quite good in performing *ygya*. Pratiharta got Aja and Bhuma from his wife, Stuti.

Bhuma got Udgeetha from his wife, Rishikulya. He also got Prastava from Devakulya. Prastava got Vibhu from Niyutsa. Rati gave to Vibhu a son Prithusena. Nakta was son of Prituhsena from Aakuti. Nakta got a son, Gaya from Druti, who was famous for his religious performances.

It is said Sri Hari appeared in his *ygya* and accepted the offerings. He was very kind to his people and he constantly worshipped the lotus feet of Sri Hari. He was blessed with three sons: Chitraratha, Sugati, and Avarodhana from his wife, Gayanti. Samrat was son of Chitraratha from his wife, Urna. Samrat got Marichi from Utkala. Marichi got Binduman from Bindumati. Binduman got Madhu from Sardha. Madhu got Virvrata from Sumna. Manth and Pramanth were from Virvrata and Bhoja. Bhauvana was from Manthu and Satya. Twastha was from Bhauvana and Dushna. Viraja was from Twastha and Virochana. Viraja got from Vishuchi one hundred sons, Satyajit and others. He also had a daughter. It is said about Viraja that he was gem of Priyavarta dynasty as Sri Vishnu is the gem of all the gods.

### 5/16 *Bhuvanakosha* (cosmos) and the zones of *Jambu dweep*

Priyavrata had seven times followed sun’s movement over the earth. The moving wheels of his chariot created seven oceans and also seven *dweepa* (land masses called globes) on the earth were created. The seven land masses together formed the shape of a lotus flower.

*Jambu dweep*, where Parikshita and Shukdeo were engaged in the spiritual discourses, was the innermost among the seven *dweeepa*. It had an expanse of one lac *yojana* (one *yojana* is about thirteen kilometers; 1 lac = 100 thousand) and it resembled the petal of a lotus flower. *Jambu dweep* was further divided into nine zones, each called *varsha* (zone), and each one of them had an expanse of nine thousand *yojana*. Eight mountains separated the frontier of the nine *varsha*. The *varsha*, at the center of the nine *varsha*, was called *Ilavruta*. *Ilavruta* had got the mountain king, *Meru* at its center. *Meru* was one lac *yojana* high such that sixteen thousand *yojana* was below the earth, and eighty-four thousand *yojana* was above the earth surface. Its top was thirty-two thousand *yojana* wide, and the foot width was sixteen thousand *yojana*.

The north of *Ilavruta* had three hills *Nila*, *Sweta* and *Sringvan*, and they formed the boundary of *Ramyaka*, *Hirnyamaya* and *Kuru*. Their expanse along the east – west was up-to the saline water ocean. They were two thousand *yojana* wide and their height was tapering such that the succeeding segment was about one tenth lower than the preceding one.

The south of *Ilavruta* has *Nishedha*, *Hemakuta* and *Himalya* hills, and they were one after another. Like *Nila* range of hills, they were also east -west and were ten thousand *yojana* high. They formed the boundary of *Harivarsha*, *Kimpurusha* and *Bharatavarsha* respectively.

The eastern boundary of *Ilavruta* was formed by the *Gandhamadan* hills. The *Malyavan* hills form the western frontier. They all expanded from *Nila* etc. in the North to the *Nishedah* in the south. The eastern and western hills were two thousand *yojana* wide and formed the boundary of *Bhadraswa* and *Ketumala*.

Another four hills *Mandar*, *Merumandar*, *Suparswa* and *Kumuda* formed the base of the *Meru* mountain; each one was ten thousand *yojana* high and equally wide. These hills had *Aam* (mango), *Jamun* (rose-berry), *Kadamb*, and *Bata* (banyan) trees respectively. The expanse of the trees were eleven hundred *yojana*. The trees were hundred *yojana* in girth. These hills had lakes with water resembling *Dudha* (milk), *Madhu* (honey), *Ikha – rasa* (sugarcane), and sugar respectively. The lakes were mostly used by *yaksh* and *kinnara* who had the natural gift of *yoga-sidhi* (accomplished *yogi*). These hills had great parks *Nandan*, *Chaitra-ratha*, *Vaibhrajaka*, and *Sarvatobhadra* respectively. The parks were the habitation of gods and their extremely beautiful consort, goddesses .

The tree on the *Mandar* hill had large growing mangos. The ripe mangos when fell on the ground they split and juice flowed out. The flowing juice added to a river, called *Arunoda*, on the eastern part of *Ilavruta*. The river water was full of fragrance. *Gandharva* ladies attending the Goddess Parvati, used to take bathe in this river, and they carried on their body an impressive scent. Around ten *yojana* of the area, where ever they used to be, was full of such fragrance.

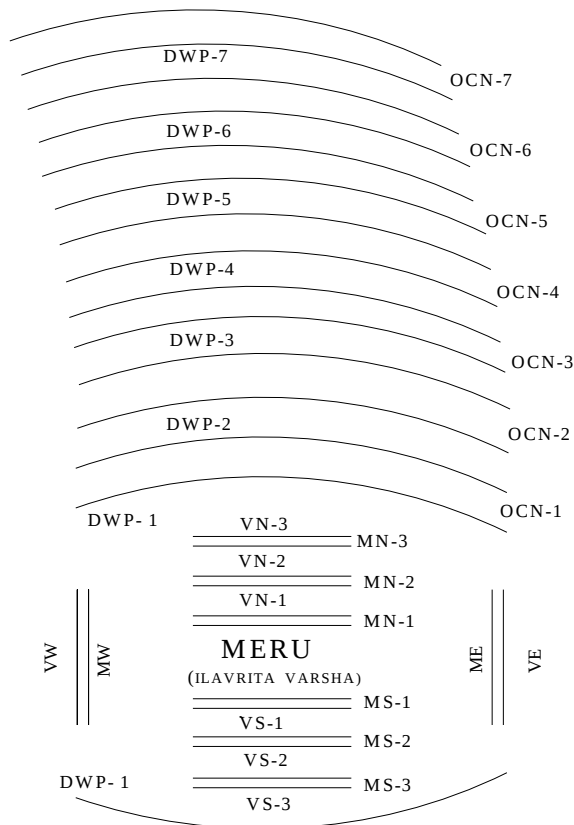
The *Merumandar* hill which had a gigantic *Jamun* (rose-berry) tree had also a river called *Jambu*. It was a product of almost elephant- size *Jamun* (rose-berry) fruits which because of falling on the ground caused their juice to come out and joined into a river. The river flowed in the southern part of the *Ilavruta*. The soil on the river bank, absorbed the fruit juice and on getting dry, they transformed into *Jambunada* gold. That was used in the ornaments of the women among *yaksha*, *gandharva* etc.

The large *kadamb* tree, on the *Suparsva* hill produced flow of honey from the cavities of its stems. Five such streams were seen. They joined in the western part of *Ilavruta*. Those who took the fluid, kept about hundred *yojana* of area full of fragrance.

The *Shatvalsha vatavriksh* on the *Kumud* hill caused sap to drop from its hanging lock of stems. The sap was so copious that it created several streams. They provided all sorts of items on demand through sincere mental resolve, if somebody wished so. The items were, viz., milk, curd, honey, ghee, jaggery, serials, cloth, mats, and ornaments etc. All the streams irrigated the northern part of *Ilavruta*. The inhabitants enjoying the provision of the streams were ever young and free from all physical afflictions until they lived.

The lotus flower has petals and leaves, in an orderly manner, given by the nature. On the same pattern, Meru had at its base twenty hills and they were *Kurang*, *Kurar*, *Kushumbh*, *Vaikank*, *Trikut*, *Shishir*, *Patanga*, *Ruchaka*, *Nishadh*, *Shinivas*, *Kapila*, *Shankha*, *Vaidurya*, *Jarudhi*, *Hansa*, *Rishava*, *Nag*, *Kalanjar* and *Narada* etc.

Besides them on the eastern side of Meru, two hills were *Jathar* and *Devakut*; they were eighteen thousand *yojana* long, two thousand *yojana* wide, and equally high. On the similar pattern, the west had *Pavan* and *Pariyatra*; the south had *Kailas* and *Karveer*; the north had *Trisring* and *Makar*.



## SEVEN OCEANS

|       |                          |
|-------|--------------------------|
| OCN-1 | OCEAN OF SALINE WATER    |
| OCN-2 | OCEAN OF SUGARCANE JUICE |
| OCN-3 | OCEAN OF WINE            |
| OCN-4 | OCEAN OF GHEE            |
| OCN-5 | OCEAN OF MILK            |
| OCN-6 | OCEAN OF BUTTER MILK     |
| OCN-7 | OCEAN OF SWEET WATER     |

## SEVEN DWEIPA:

|       |                |
|-------|----------------|
| DWP-1 | JAMBU DWEIPA   |
| DWP-2 | PLAKSHA DWEIPA |
| DWP-3 | SALMALI DWEIPA |
| DWP-4 | KUSHA DWEIPA   |
| DWP-5 | KRONCHA DWEIPA |
| DWP-6 | SHAKA DWEIPA   |
| DWP-7 | PUSHKAR DWEIPA |

## MOUNTAINS AND VARSHA OF JAMBU DWEIPA

### NORTH OF MERU:

|      |                    |
|------|--------------------|
| MN-1 | NILA MOUNTAIN      |
| MN-2 | SWETA MOUNTAIN     |
| MN-3 | SRINGA VANA        |
| VN-1 | RAMYAKA VARSHA     |
| VN-2 | HIRNYA MAYA VARSHA |
| VN-3 | KURU VARSHA        |

### SOUTH OF MERU:

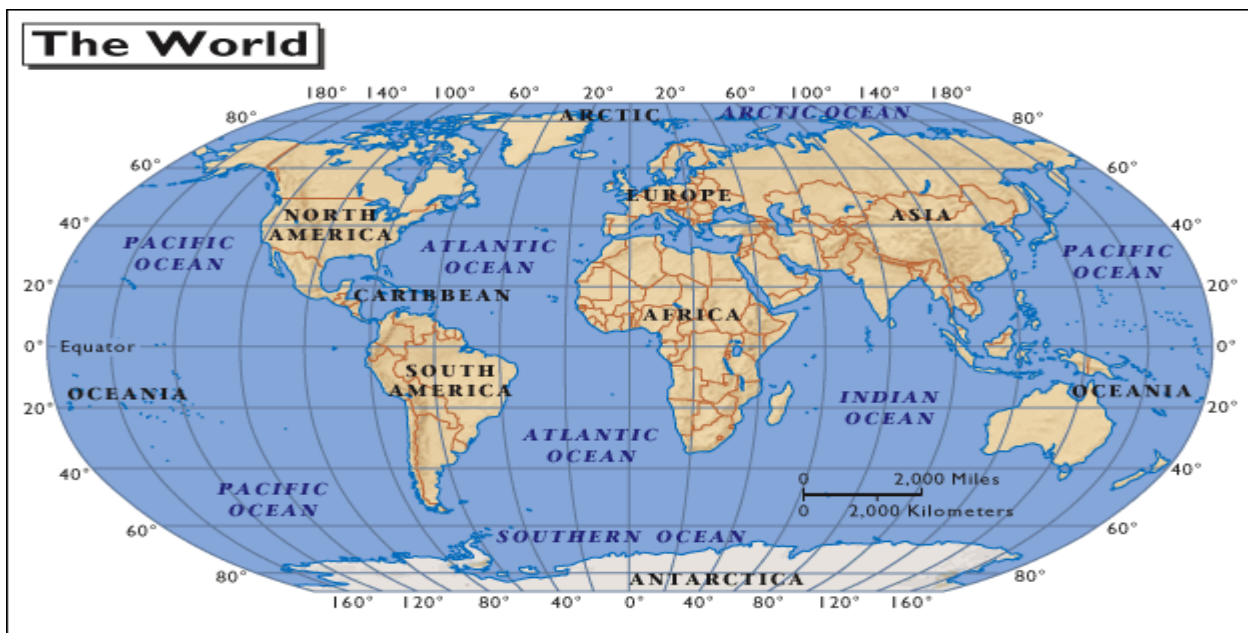
|      |                    |
|------|--------------------|
| MS-1 | NISHEDHA MOUNTAIN  |
| MS-2 | HEMKUTA MOUNTAIN   |
| MS-3 | HIMALA;YA MOUNTAIN |
| VS-1 | HARI VARSHA        |
| VS-2 | KIMPURUSHA VARSHA  |
| VS-3 | BHARATA VARSHA     |

### EAST OF MERU:

|    |                       |
|----|-----------------------|
| ME | GANDHA MADAN MOUNTAIN |
| VE | BHADRASWA VARSHA      |

### WEST OF MERU:

|    |                   |
|----|-------------------|
| MW | MALYAVAN MOUNTAIN |
| VW | KETUMALA VARSHA   |







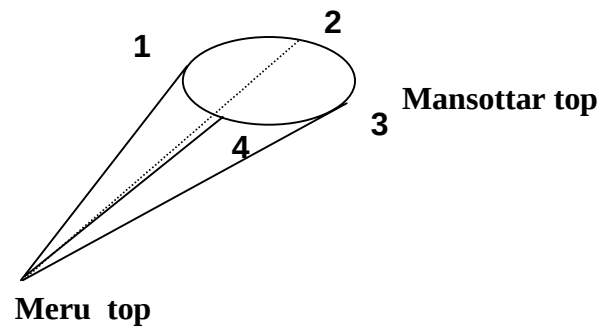
**Notes:**

This *skandha* has a reference to the geographical setting of the earth and its relative position in the cosmos with respect to the other worlds (chapter 16 through 20). There are fourteen worlds in the cosmos, each having its own global position. The earth has its own globe and this is called *Jambu dweep*. There are other six *dweep* lying above *Jambu dweep* and they have their own independent position separated by oceans. *Jambu dweep* is surrounded by saline ocean which is the present situation as water of all the oceans of the world is saline. Other six *dweep* have oceans of sugarcane juice, wine, *ghee*, milk, butter milk, and sweet potable water. Lord Narayan is said to be having eternal abode in the ocean of milk. All the six upper *dweep* are inhabited by transcendental beings having the qualities and status of *devas* (gods) and accomplished saints. These six *dweep* are not physically visible (or known) to the present day world, and only *jambu dweep* is physically seen by us. Out of fourteen worlds, upper six are designated as heaven (*swarga* and *vaikuntha* etc.), *jambu dweep* is the earth (*bhuva loka*), and the lower seven worlds are *patala*.

The globe of the earth, called *Jambu dweep* has further been divided into nine *varsha* (zones) among which *Illavruta* is the central one. *Illavruta* is surrounded by three *varsha* on the north, three on the south, and one each in the east and the west respectively. *Bharat varsha* is marked in the central southern most position of *Jambu dweep*. This description of the geographical setting appears to be of pre-continental drift period. At that time, the only habitation was known in *Bharat varsha*, and the rest were the abode of *devas* (*Shankra*, *Hanuman* etc) and other demi-gods. After the continental drift, *Bharat varsha* has spread into several continents of the present day world where mortal human habitation is found. The other eight *varsha*, and the upper six *dweep* make heaven (abode of *devas*, and their attendants - beings to assist them ).

The astronomical position of the sun (chapter 21) is very interesting and it helps understand the physical setting of the earth and the heaven. The sun's chariot has single axle, and its one end is fixed over the top of the *meru* mountain of *jambu dweep*, and the other end has got a single wheel which moves along an ecliptic over the top of *mansottar* mountain of the outermost *pushkar dweep*. The upper seven worlds (seven *dweep*) including *Jambu dweep* have therefore vary-

ing extent of day and night, and the lower worlds below *Jambu dweep* called *patala* hardly see the light of the sun. *Meru* top is known for having ever present noon.



Position of the sun over *Mansottar* top (in 24 hours):

- 1 *Devdahani* in the East (city of *Indra*)
- 2 *Sanjamini* in the South (city of *Yamraj*)
- 3 *Nimlochani* in the West (city of *Varuna*)
- 4 *Vibhavari* in the North (city of *Chandra*)



Surrounded by the eight hills ranges called *suvarngiri* (golden mountain), Meru shined with the golden brilliance of *agni* (fire).

It is said, Brahma has his place at the top of Meru covering about a crore *yojana* in square. Beneath the Brahma's place, eight *lokal* has their place oriented in all four cardinal directions and four diagonal directions. They occupy about quarter of area occupied by Brahma.

### 5/17 Genesis of the Ganga

When Vamna *bhagwan*, got land measuring three steps, in gift from Bali, He raised His right leg to demarcate His share of the gifted land. The pressure under the thumb of His left leg caused a bursting-hole over the *brahmand-katah* (cosmos shell). There arose an artesian stream with water dissolving the *kesara* (saffron) smeared over His foot and sole. The water was saffron reddish, capable of washing all sorts of sins. It was initially named *Bhagawatpadi*. Later, after ages, it came down to the front top of the heaven, which was known by the name *Vishnupada*.

*Vishnupada* is the place of Dhruva. He respected and enjoyed the divine water as a gift from his forefathers. Later *atm-nishtha* (self realized) seven sages carried it on their lock of hair. Even today also, they enjoy the same benefit. It is considered as blessed water from *Vasudevaa*.

Subsequently, surrounded by numerous *vimana* the divine stream passed through *Chandra-loka* and dawned on the top of Meru where Brahma stayed. There, it turned into four streams; *Sita*, *Alaknanda Chakchu* and *Bhadra*. They flowed in four different cardinal directions and came down to join the ocean.

*Sita* flowed in the east coming over the *Gandhamadan* top. It passed through *Bhadraswa-varsha* and joined the saline ocean of the east.

*Chakchu* flowed in the west falling over the *Malyavan* top and passed through *Ketumal-varsha* joining the alkaline ocean on the west.

*Bhadra* flowed in the north, passing over several hill- tops, lastly fell on the *Shungwan* hill. It flowed down to *Uttarkuru desha* and joined the ocean on the north.

*Alaknanda* flowed in the south of *Brahmapuri* and cascading over several hill-tops came to *Hemakuta* hill. From here, it passed through the *Himalyas* and

flowing south through *Bharat-varsha* joined the ocean. All sacred *ygya* were performed on its banks.

Among all the nine *varsha* only *Bharat-varsha* is called *karma-bhumi* (land of actions); others are for the beings who spend their time coming from heaven and still have *punya* (sacred account of actions) in balance. The persons here have godlike age of about ten thousand years. They enjoy the natural gift of valleys, rivers, forest and all other precious provisions.

In all the nine *varsha*, Narayana was present in nine different forms. In *Ilavruta*, only Shankaraa could stay. Due to the curse of Parvati (consort of Shankaraa) no male could stay there except females. Parvati stayed with thousands of female attendants. *Parampurusha* Narayana had four forms: *Vasudevaa*, *Pradyumna*, *Anirudha*, and *Sankarshna*. Shankaraa was supposed to belong to the last form. He meditated on the Sankarshna's form and constantly recited the *mantra* related to Him. Time and again Shankaraa bowed down to Narayana. He praised Him as the creator of everything still He couldn't be characterized by any combination of the elements. "He is *guna-tita*, beyond the influence of *satva*, *raja* and *tama*. Being the fountain head of the entire creation, Narayana is only worthy of worship", was finally comprehended by Shankaraa.

### 5/18 Countries and Incarnations

*Bhadraswa-Varsha*, had *Bhadraswa*, a religious man and a staunch devotee of Narayana. He along with his all followers worshipped *Haygreeva* form of Narayana by reciting the following *mantra*: ***Aum Namō Bhagwate Dharmatam vishodhayanya Namah Iti.***

This means, Bow down to Him who purifies the mind (*chitta*).

Once, the *Veda* was stolen away by the demons. On the prayer of Brahma, Narayana incarnated in the form of a human-being with the head of a horse, popularly called *Hayagreeva bhagwan*. He retrieved the *Veda* from the devil's clutches.

In *Hari-Varsha*, *Bhagwan Nrisinha* resided. He was worshipped there with all reverence by Prahalad, the king among devotees (*Bhaktaraja*). All his followers recited *Nrisinha mantra*- ***"Aum Namō Bhagwate Nrisinhaya"***.

In *Ketumal – Varsha*, Narayana resided in the form of *Kamadeva*. He provided

pleasure to *Lakshmi* (consort of Narayana). That zone (Varsha) was ruled by *Samvatsar Prajapati*, under His blessings.

In *Ramayk- Varsha*, Manu was shown the *Matsya rupa* (Fish incarnation) by Narayana. That incarnation, being the first one, is dear to Him. It is said, even to-day, he worships this form of Narayana.

*Hirnyamaya* –Varsha had *Kachhap rupa* (Tortoise incarnation) of Narayana. The people of the land along with the ruler, *Aryama*, worshipped Him reciting *mantra* in His glory.

In the north, *Kuru-Varsha*, *bhagwan ygya purush* was present in *Varaha* (boar incarnation) *rupa*. Goddess Earth, with all other residents of the land worshipped *Varaha rupa* with deep devotion. Goddess Earth paid her tributes to Narayana for retrieving her from the cruel clutches of the demon, *Hirnyaksha*.

### 5/19 *Kimpurusha and Bharatvarsha*

In *Kimpurusha Varsha*, *Sri Hanumanjee*, the devotee and bee – like juice collector, from the lotus feet of *Sri Ramjee*, the most affectionate of Goddess *Sita* and elder brother of *Sri Lakshmanjee*, stayed maintaining unfailing recitation of *Sri Ram's* glory. All other *kinnara* joined *Sri Hanumanjee* in doing that. *Arshtinemi*, the leader of *Gandharva*, enjoyed in listening the glory of Lord *Sri Rama* recited by *Sri Hanumanjee*. He constantly maintained reciting the *Rama Mantra*.

In *Bharata Varsha*, *Sri Narayana* resided in the form of *Nara – Narayana*. *Narada* revealed the *panchratra aradhana* to *Savarni Muni*. *Narada* had got that from *Narayana* Himself. He constantly recited the *mantra* seeking the blessings of *Narayana*.

The famous hills of *Bharata-Varsha* are *Malya*, *Manglaprstha*, *Mainak*, *Trikoot*, *Rishabha*, *Kootak*, *Kollak*, *Sahya*, *Devagiri*, *Rishymook*, *Srishail*, *Venkata*, *Mahendra*, *Varidhar*, *Vindhya*, *Shuktiman*, *Rikshagiri*, *Pariyatra*, *Drona*, *Chitrakoot*, *Govardhana*, *Raivataka*, *Kakubha*, *Neela*, *Gokamukha*, *Indrakeel* and *Kamagiri* etc.

The famous rivers of *Bharata-Varsha* are *Chandravasa*, *Tamraparni*, *Avatoda*, *Kritamala*, *Vaihayasi*, *Kaveri*, *Veni*, *Payaswini*, *Sharkravati*, *Tungvadra*, *Krishna*, *Venya*, *Bheemrathi*, *Godavari*, *Nirvindhya*, *Payoshni*, *Tapi*, *Rewa*,



*Sursa, Narmada, Charmanvati, Sindhu, Andha, Sona* (*Sona* is a male river called *nada*; the others are *nadi* in the feminine form), *Mahanadi, Vedasmriti, Rishikulya, Trisama, Saryu, Rodhaswati, Saptavati, Sushoma, Shatadru, Chandrabhaga, Marudvridha, Vitasta, Asiki* and *Viswa*.

It is said, the one born in *Bharata – Varsha* can attain the absolute place near Narayana by meditating upon Him even for a brief spell of his life time. In comparison to this, the long life holders in the other *loka* (heaven etc) fail to remember Him with devotion.

There is one famous incident referred about *Bharata – Varsa*. The sons of the King Sagara, who were sixty thousand in number, were in search of *the ygya's* horse which was taken away from the *Aswamedha ygya* performed by his father. They dug out the entire earth to find out the horse. During that time, eight more *updwipa* (subcontinent) were created in the *Jambudweepa* (*Jambu* continent). The subcontinents were *Swarnaprastha, Chandrashukla, Avartana, Ramanak, Mandarharina, Panchajanya, Sinhala* and *Lanka*.

### 5/20 Other six dweepa (globes)

The other six continents surrounded the central continent of *Jambudweep*. Meru mountain was in the centre of *Jambudweep*. *Jambudweep* was immediately surrounded by the saline ocean. The land mass of *Jambudweep* and the surrounding ocean were similar in area and expanse. The ocean was further surrounded by *Plaksha dweep*, the first continent close to *Jambudweep*. This had *pakar (plaksha)* trees of equal dimension to the *Jamun* trees. *Plaksha dweep* had residence of the Fire god who has seven tongues. This was ruled by, *Idhma-jihva*, son of *Priyavrata*. He put the continent into seven parts, offering each of them to his seven sons. The parts (*varsha*) were known as *Shiva, Yavasa, Subhadra, Shant, Khema, Amrita* and *Abhaya*. There were seven hills and seven rivers in *Palaksha-dweep*. The hills were *Manikoot, Vajrakoot, Indrasen, Jyotishman, Suparna, Hirnyashthiva* and *Meghamala*. The seven rivers were *Aruna, Nrimna, Angirasi, Savitri, Suprabhata, Ritambhara* and *Satyambhara*. By bathing in those rivers, one was absolved of the influence of *rajo guna* and *tamo guna*. The inhabitants of the place had life span of thousand years. Their physique were like gods. They neither sweat nor got tired. They worshipped the sun God as direct incarnation of Lord Vishnu. The *dweepa* was inhabited by four communities called *Hansa, Patanga, Urdhwayana* and *Satyanga*.

*Plakshadweep* was surrounded by the ocean having *ikshurasa* (sugar cane juice). The *ikshurasa* ocean was further surrounded by *Salmalidweep*, the second continent, which was almost twice in expanse of the ocean. The *Salmalidweep* was further surrounded by *Madira sagar* (ocean of wine). The land was full of *Semara* tree. The *semara* tree is said to be the resort of Garuda, the mount of Narayana. Garuda offer prayer full of *vedic mantra* produced from the sound of his wings. The inhabitants were of four communities, *Shrutadhara*, *Viryadhara*, *Vasundhara* and *Ishandhara*. They worshipped *Chandrama* (Moon God) using appropriate *vedic mantra*. By the cycle of dark and bright fortnight, Moon causes the growth of grains for the benefit and nourishment of all the beings, *pitra* and *devata*. The lord of the *dweep* was *Ygayabahu*, son of *Priyavrata*. He divided the *dweepa* in seven parts after the name of his sons and handed over to them. They were *Surochana*, *umansya*, *Ramanaka*, *Devavarsha*, *Paribhadra*, *Appyayana* and *Avigyata*. The *dweepa* had seven hills and seven rivers. The hills were *Swarasa*, *Shatasunga*, *Vamdeva*, *Kunda*, *Mukunda*, *Pushpavarsha* and *Sahsrashruti*. The rivers were *Anumati*, *Sinivali*, *Saraswati*, *Kuhu*, *Rajni*, *Nanda* and *Raka*.

Further to *Madira sagar*, there was *Kusha dweep*, the third continent almost twice in expanse to *Madira sagar*. *Kushadweepa* was surrounded by *Ghrita sagar*, (ocean of clarified butter) in expanse similar to the *dweep*. The *dweep* had a large shrub of *Kusha* (grass like plant used for *ygya* rituals) planted by Lord Vishnu Himself. *Hirnyareta* was the son of *Priyavarta* who ruled the *dweepa*. He divided among his seven sons *Vasu*, *Vasudana*, *Dridharuchi*, *Nabhigupta*, *Stutyvrata*, *Vivikta* and *Vamdeva*. The seven hills of the *dweepa* were *Chakra*, *Chatuhshringa*, *Kapila*, *Chitrakoota*, *Devaneeka*, *Urdhwaroma* and *Drawina*. The seven rivers were *Raskulya*, *Madhukulya*, *Mitravrinda*, *Shrutavinda*, *Devagarbha*, *Dritachyuta* and *Mantramala*. The four communities of the *dweepa* were *Kushala*, *Kovida*, *Abhiyukta* and *Kulka*. They all worshipped *Agni* (fire god).

Further to *Ghritasagar*, *Kronch dweep*, the fourth continent, was spread over double of the former. The *dweepa* was surrounded by *Doodhasamudra* (Milky ocean). The surrounding ocean was equal in its expanse to the *dweepa*. The *dweepa* had its name after the great mountain, *Kroncha*. Once, God *Kartikeya* struck dangerously the mountain at its waist. The mountain lost its flora and

fauna. Later, under the merciful care of God Varuna, it revived its glamour when nourished by the water of the Milky Ocean. The *dweepa* was ruled by Ghritaprishta, son of Priyavrata. He, later, before taking total refuge under the lotus feet of Sri Hari, distributed the *dweepa* among his seven sons. His seven sons were: Aam, Madhuruha, Meghaprishtha, Sudhama, Bhrajeeshtaha, Lohitarna and Vanaspati. All the regions, called *Varsha* had seven hills and seven oceans. The hills were *Shukla*, *Vardhmana*, *Bhojana*, *Upvarhina*, *Nanda*, *Nandan* and *Sarvatobhadra*. The rivers were *Abhaya*, *Amritaughha*, *Aryaka*, *Teerthavati*, *Vritirupavati*, *Pavitavati* and *Shuklaa*. The four category of community called *Purusha*, *Rishabha*, *Dravina* and *Devaka*, worshipped the god of water (*apodeva*) by offering palm-full water after bathing in the rivers.

Further to the ocean of Milk, there was fifth continent, *Shaka dweep*, spread over thirty-two lacs *yojana*. The surrounding ocean of *mattha* (buttermilk) was equal in expanse to the *dweepa*. The large tree, *Shaka* had caused the name of the *dweepa*. The fragrance of flowers of the *Shaka* tree permeates heavily over the *dweepa*. The king Medhatithi, had been the king of the land, who was son of Priyavrata. He handed over the *dweepa* to his seven sons making each one the ruler of one of the seven regions. His sons were Purojava, Manojava, Pavamana, Dhumraneeka, Chitrarepha, Bahurupa and Viswadhar. He himself took refuge under the lotus feet of Sri Ananta. The seven hills of the *dweepa* were *Ishan*, *Urushringa*, *Balabhadra*, *Shatakesar*, *Sahsrasrota*, *Devapala* and *Mahanasa*. The rivers were seven in number and they were *Angha*, *Aayurda*, *Ubhayasprishti*, *Aprajita*, *Panchanadi*, *Sahasrasruti* and *Nijadhriti*. The four communities were *Ritavrata*, *Satyvrata*, *Danavrata* and *Anuvrata*. They worshipped Vayu God by resorting to *samadhi* and *pranyama*.

Further to the buttermilk ocean, the sixth continent was *Pushkar dweep*, twice in expanse of the former. That was surrounded by sweet water ocean of the similar expanse. There was a great lotus flower having thousands of golden petals; it was said to be the seat of Brahma. The *dweepa* had at its center a great mountain called *Mansottar* lying east-west; its expanse was ten thousand *yojana* and had similar measure in height. At the top of the mountain there were four cities housing the *dikpala* (gods in-charge of cardinal directions).. The wheel of sun, *Samvatsar*, wandered on the top. That demarcated the division of the day and night for the *devas* indicated by the north or the south bound (*uttrayana*

and *dakshinayana*) sun. The son of Priyavrata, Vitihotra, ruled the *dweepa*. Later, he handed over to his two sons, Ramanak and Dhatri, in equal divide. He maintained a relation of an elder brother with his two sons, and devoted all his time in meditation of Lord Hari, manifested as *Bramha*.

Further to all this, there was a mountain, Lokaloka. That formed the boundary between the bright and dark zones of sun. Similar expanse of the area was found beyond *Shudhodaka* as was found from *Meru* to *Mansottar*. Beyond that, the area was like a mirror and it was inhabited by the gods. Lokaloka mountain was so large in horizontal and vertical expanse that it never allowed the sun rays to cross it from one side to the other. It had been put as a great divide by Sri Hari Himself to demarcate the bright and dark area of sun. The entire earth is around fifty crores *yojana* in expanse. About quarter of it, twelve and half crore *yojana* was occupied by Lokaloka mountain. Four great elephants were placed in all the four directions at its top by Brahma himself. The elephants were *Rishabhava*, *Pushkarchuda*, *Vamana* and *Aprajita*. Sri Hari stayed on the mountain with his illustrious *parshada* (eternal attendant), Vishvaksena and others. The sun god was situated in between the heaven and the earth. The twenty-five crore *yojana* surrounding the sun didn't have any matter. That had caused the sun to be called as the master of land with no matter, *Martand*. For the worldly life, the sun is said to be the sole soul of all the beings.

### 5/21 The Chariot of the sun and its movement

The sun lights the earth and is lord of all the stars and the planets. He had three motions, North-bound, South-bound and Equatorial (*Uttrayana*, *Dakshinayana*, *Vishuvat*). Passing through the zodiac signs, the sun maintains a given pattern of the period of the day and night. When he is in *Mesha* and *Tula* (Aries and Libra), the days and the nights are equal. His movement in *Brihsa* and the other onward zodiac signs (Taurus and others), the days become longer and the nights get shorter. The reverse is the case for his movement from *Vrishchika* (Scorpion) and onwards. Thus, until *Dakshinayana* (south-bound) commences, the days are longer and reverse is the case with the north-bound movement.

The sun moves around the *Mansottar* mount and its trajectory is said to be nine crore, fifty-one lacs *yojana*. The city in the east, on the top of *Mansottar* is *Devadhani* and it belongs to *Indra*. The city of the south belongs to *Yamaraj* and is called *Sanjamani*. The one on the west belongs to *Varuna* and is called

*Nimlochani*. The northern city is *Vibhavari* and it belongs to the Moon. Accordingly these cities see morning, noon, evening and midnight in a given day. Those who stay at *Sumeru* always have the noon time. The sun maintains his movement beginning from *Aswini* (first of the twenty-seven constellation of stars) keeping *Meru* mount on its left. When the sun moves from the city of *Indra* to the city of *Yama*, he takes fifteen *ghatika* (one *ghatika* is a measure of time, equivalent to 24 minutes) and covers about two crores and thirtyseven lacs seventyfive thousand *yojana*. On a similar pattern, he completes his round until he reaches back to the city of *Indra*. The rate of sun's movement is termed as thirty-four lacs and eight hundred *yojana* in one *muhurtha* (48 minutes). {This is the maximum speed of the sun's movement; it moves along its ecliptic, and it has varying rate of movement which on average is thirty one lacs seventy thousand *yojana* in one *muhurtha* of 48 minutes).

The axle of the sun has only one wheel called *Samvatsar*. The wheel has twelve spokes, representing twelve months, and six *nemiyan* for seasons. One end of the axle which has no wheel rests on the *Meru* mount, and the other end of the axle which has one wheel (*Samvatsar*) lies on *Mansottara*. The wheel attached to the axle moves on the *Mansottar*'s top. The axle has another small sub-axle attached to it, almost one-quarter in length of the main axle, and it is connected to *Dhruvaloka*. Sun's major movement is due to the *Mansottar* side wheel only; the *Meru* side movement being very minimal.

The chariot has sitting space measuring thirty-six lacs *yojana* long and nine lacs *yojana* wide. The charioteer, *Arun* facing sun, and sitting in front of him, drives the chariot with the help of *Gayatri* and other seven horses. Sixty lacs saints, called by the name *Balkhilayidi*, standing in front of sun, offer him prayer containing *swstayayana*. The *gandharva*, *yaksha*, *naga*, *devata*, *rishi*, *rakshasa* and *apsara* also offer him prayer. They are called seven *gana*; each *gana* comprising of a pair, make them total fourteen in number. On average, in every *kshana* (of two seconds), the sun covers about two thousand two hundred *yojana* of its ecliptic.

## 5/22 The other planets and their movement

Moon is placed about a lac *yojana* above Sun. He is faster than all the other planets. He covers in one month, the area covered by the sun in one year. Similarly, one month's sun's coverage is covered in two and a quarter days, and one



fortnight's coverage is covered in one day. The dark fortnight is due to his waning cycle, and the bright fortnight is because of his waxing cycle. He is supposed to be the life provider to all the beings, and has *Annamaya* (food) and *Amritamaya* (nourishment) roles, responsible for the growth and sustenance of all the crops and vegetations.

Three lacs *yojana* above the Moon is the place of *Abhijeet* and other constellation of stars.

Venus (*Shukra*) is placed about two lacs *yojana* above the constellations of stars (*nakshatra*). It moves along sun, sometimes faster and sometimes lags behind. It is said to cause rains.

Mercury (*Budha*) is the son of Moon (*chandra*), and is two lacs *yojana* above *Shukra*. He is usually auspicious, but when seen moving retrograde with respect to sun, it causes damaging hailstorm and clouds; sometimes that leads to the drought also.

Mars, *Mangal* is two lacs *yojana* above *Budha*. Except his retrograde movement, he normally covers one zodiac sign in three fortnights. He is usually considered inauspicious.

The Jupiter, *Birhaspati*, is two lacs *yojana* above Mars. He covers one zodiac sign in one year, except his retrograde movement.

The Saturn, *Shani*, is seen two lacs *yojana* above Jupiter. He covers one zodiac sign in thirty months, and takes thirty years to complete the whole cycle of movement for all the twelve zodiac signs.

About eleven lacs *yojana* above Saturn, lies the place of *sapta-rishi* comprising of Kasayap and other seven saints, who circumambulate *Dhruvaloka*, the ultimate resort of Sri Vishnu, and offer prayer to Him.

### 5/23 *Shisumara Chakra*

Thirteen lacs *yojana* above *Saptarishi* is located *Dhruvalok*. This is the ultimate resort of Lord Sri Vishnu. *Dhurva*, son of *Uttanpad* is assigned this *lok* for ever. All the constellation of stars and planets move around *Dhurvaloka*. They maintain their position in the space by their balancing gravitational forces and never come down to the earth.

The entire system of planets are called *Shishumar* as it resembles to *Shishumar*,



a gigantic serpent, having coil and mouth downward. The tail is upward and at its top is *Dhruvaloka*. The middle portion of the tail has *Prajapati*, *Agni*, *Indra* and *Dharma*. The root has *Dhata* and *Vidhata*. *Saptarishi* lies in the portion of its waist. The coil forms from the right side. The fourteen constellation of stars for *Uttrayana*, from *Abhijit* to *Punarvasu*, lie on its right. The rest, from *Pushya* to *Uttrashadha* lie on the left and cause *Dakshinyana*. The ridge on the back has *Moola*, *Purvashadha* and *Uttrashadha*. The lap of its stomach has the milky way (*akash ganga*).

The top of mouth has *Agstya*, the bottom has *Yama*. *Mangal* (Mars) lies in the mouth. Saturn (*Shani*) lies in the sex organs. Jupiter is in the navel portion. The chest has sun. The heart has *Narayana*. The moon is the mind. *Aswini kumar* is in the chest-nipples. Mercury lies in *pran and apan* (inhaled and exhaled breathing respectively). *Rahu* is in the neck. *Ketu* lies in all the organs. The body hair is the stars.

Those who meditate on the *Shishumar chakra*, they serve directly *Sri Hari*. The meditation, in the morning, noon and evening, with appropriate *mantra*, imagining the *nakshtra* as form of *Sri Hari*, yields ultimate welfare leading to salvation.

### 5/24 Rahu and other nether worlds

About ten thousand *yojana* down sun, there lies *Rahu*. He has been given status of a planet by *Sri Hari*. He is son of a female demon, *Sinhika*. The expanse of *surya-mandal* is said to be ten thousand *yojana*. For Moon and *Rahu*, this expanse is twelve thousand *yojana* and thirteen thousand *yojana* respectively. During the distribution of *amrita* (nectar), *Rahu*, in disguise of one of the gods, occupied a seat between the sun and the moon. This was detected by them and revealed to *Vishnu*. *Rahu*, to avenge this act, attacks the sun and Moon on each *amavasya and purnima* (last day of dark and bright fortnight respectively). In order to protect them, *Sri Vishnu* has deputed His *Sudarshan chakra*. The immensity of the brilliance of the *chakra* is intolerable to *Rahu*, and he reverts his attack after a few seconds. The period of attack of *Rahu*, if exceeds a given noticeable length of time, it is termed as occurrence of eclipse (*grahana*), hiding the view of the sun and Moon from the earth.

Ten thousand *yojana* below Rahu lies the place of *Sidha*, *Charna* and *Vidydhara*. Below this, is *antriksha*, where wind and clouds exist. This is the place for *yaksha*, *rakshasa*, *pishacha*, *preta* and *bhoota*. About hundred *yojana* below this, is the earth. The boundary is limited by the fly zone of the birds, *hansa* (royal swan), *baja* (hawk), and *gidha* (vulture) etc.

The space below the earth is *Atala*, *Vitala*, *Sutala*, *Talatala*, *Mahatala*, *Rasatala*, and *Patala*. They all lie, one below the other, with a distance of ten thousand *yojana*, between each other. Each one of them has the expanse of ten thousand *yojana*. The entire nether-land has the luxury and provisions similar to heavens. *Naga*, *Daitya*, and *Danava* (group of snakes and demons) stay here maintaining their domestic life. Beautiful and charming cities created by *Maya danava* are the land marks of the nether-land.

The son of *Mayadanava*, *Asurbala* stays in *Atala lok*. He formulated ninety-six varieties of magical tricks. Some of them still find prevalence among human beings. Once, on yawning, he produced three categories of women. They were all used for indulgent living. He also produced an elixir, *Hataka rasa* which generated the effect of physical strength of ten – thousand elephants in a human being making him proud of being similar to the almighty.

In the still lower world, called *Vitala*, there lives *Hatakeswar Mahdeva* with all his *parshada* (eternal attendant). There is found one river, called *Hataki*. With the help of waves of the river, wind god creates gold which is used for men and women for ornaments.

Still below, there is one *Sutala lok*. There lives *Bali*, the greatly reputed and religious son of *Virochana*. *Sri Hari* assumed the form of a dwarf to test his generosity. *Bali* offered Him three steps of land and the whole universe was covered in His two steps. Lastly, to fulfill his commitment, *Bali* offered his body to be measured. *Sri Hari* in a great satisfaction on his passing the test made him the ruler of *Sutala*. In this *lok*, he got all the wealth and riches which even *Indra* doesn't possess. *Sri Hari* offered to be on his gates with mace in His hands. Once, *Ravana* came there, and *Sri Hari* kicked him away lacs of *yojana*.

Still down is *Talatala*, here lives *Maya*, the king of demons. He is also called *Tripuradhipati*. He is a blessed devotee of *Shiva*. Because of *Shiva's* special kindness on him, the *Sudarshana chakra* of *Sri Vishnu* does no harm to him.

Down below *Talatal*, is *Mahatala*. Here lives, the progeny of Kadru who have got hydra-heads and are called *Krodhvasa* community of the snakes. *Kuhaka*, *Takshaka*, *Kaliya* and *Sushena* and others are the main groups of the community. They are always scared of Garuda, the mount of Sri Hari.

*Rasatala* is down below *Mahatala*. Here lives *Pani* demons. They are also called the residents of *Nivatka*, *Kaleya* and *Hirnyapura*. They are enemy of the gods (*devatas*). They are brave and bold from the birth. But they live unnoticed like snakes in a hidden location as they are scared of Sri Hari.

*Patala* is down below *Rasatala*. Here lives *Shankha*, *Kulika*, *Mahashankha*, *Shweta*, *Dhananjaya*, *Dhritrashtira*, *Shankhchuda*, *Kambala*, *Aswatara*, *Devadutta*, all snakes with large hood and they are very short tempered. *Vasuki* is the chief among them. Some of them have five, seven, ten, hundred and thousands heads. They all have bright gems on the hoods which keep *Patala loka* adequately lighted.

### 5/25 *Sankarshna* and his prayer

Down below *Patala*, about thirty thousand *yojana*, there lives *Ananta*. He is *nitya kala* (eternal assistant) to Sri Hari. He has immense power of traction such that the observer and the scene are merged in one. This phenomena has given rise to his name, *Sankarshna*.

*Ananta* has one thousand heads. The earth looks like a mustard seed on one of his heads. At the time of the dissolution, his dancing eyes produce eleven varieties of *Sankarshna Rudra*. Each one has three eyes and has tridents in their hands.

*Ananta* is constantly served by all *naga*. *Devata*, *asur*, *naga*, *siddha*, *gandharva*, *vidyadhar* and saints keep their meditation fixed on Him. He is wrapped in a blue dress. *Vaijayanti*, a variety of colourful flowers, adorns his neck. The earrings add to His divine beauty.

### 5/26 Hells elaborated

Beings suffer variously as a result of their actions. All actions are influenced by either one or combination of three *gunas*: *satva*, *rajas* and *tamasa*. The forbidden actions cause afflicted life. They also assign the life in hell.

Hell is located within the *triloki* world. It lies below the earth on its south side

and is situated over a large water body. In the same direction, *Agnishwat pitrigana* stay. The son of Sun, Yama, lives here. He passes judgment against a dead being brought to him by his attendants. His judgment is based on the deeds of the being. For all bad and heinous deeds one is assigned hell of a given category.

There are twenty-one hells. They are *Tamisra*, *Andhatamisra*, *Raurava*, *Maharaurva*, *Kumbhipaka*, *Kalasutra*, *Asipatravana*, *Sukaramukha*, *Andhakupa*, *Krimibhojna*, *Sandesha*, *Taptasurmi*, *Vajrakantakasalmali*, *Vaitarni*, *Puyoda*, *Pranarodha*, *Vishasana*, *Lalabhaksha*, *Sarmeyadana*, *Awichi* and *Ayahapana*. Seven more are *Ksharkardam*, *Rakshoganabhajna*, *Shulaprota*, *DandaShuka*, *Avatanirodhana*, *Paryavartana* and *Suchimukha*.

One who steals others' wives and wealth are assigned *Tamisra*. He is penalized there by debarring him from any water and food. He is taken to batons. The area is full of darkness.

One who deceives others and enjoys with their wives is assigned *Andhatamisra*. Under great afflictions, he fails to see anything.

One who rears only his sons and cousins and maintains hatred towards others is assigned *Raurava*. He is afflicted by the bite of *Ruru*, a sort of snake.

One who kills and eats birds and animals to satisfy his taste is assigned *Kumbhipak*. He is afflicted in a boiling large pot of oil.

One who hates his parents and *brahmins* is assigned *Kalasutra* hell. He is afflicted by immense heat of the sun and fire.

One who fails to maintain his *vedic* tradition except the emergency days, is assigned *asipatravana* hell. He is afflicted by thrashing and then thrown to palm leaves having sharp edges of a sword.

One who penalizes an innocent being is assigned *Sukramukha* hell. He is afflicted by being crushed like a sugar cane.

One who kills small insects like *khatmala* is assigned *Andhakupa* hell.

One who eats without sharing to others or without performing five *mahaygya* is said to live like a crow. He is assigned *Krimibhojana* hell. He is afflicted by ferocious insects.

One who robs others of his gold and wealth without any emergent need is as-

signed *Sandansa* hell. Here he is afflicted by the heat of red hot iron balls.

One who enjoys the unethical company of a woman is given *Taptasurmi* hell. There he is forced to embrace a hot iron women's statue. Similarly, a woman enjoying unethically the company of a man is afflicted by forced embracing of a hot iron man's statue.

One who unethically embraces the animals also is given *Vajrakantakisalmali* hell. Here he is forced to climb a tree full of thorns.

The king who does not observe the *dharma* is assigned to *Vaitarni* river. He is afflicted by being drowned in filth and muck of flesh and blood.

Those who kill animals in *ygya* are given to the afflictions of *Vishasana*. He is afflicted by deep cuts.

One who is a *brhamin*, and under the impulse of sex, cohabitates with his wife is drowned in a river of semen.

One who puts some body's house on fire is given to afflictions of being eaten by hundreds of dogs.

One who gives a false witness is assigned *Avichiman* hell where he is time and again thrown down a high hill.

A *brahmin* or *kshatriya*, if enjoys liquor during some religious event is assigned *Ayahpana*. Here he is afflicted by hot iron forced into his mouth.

One who is born in a low cast and he does not honour others considering himself as superior to all is assigned *Kharkardama* where his affliction is to sustain the pain of being put head down and thrown down to fall from a high place.

Those who offer human flesh to appease *Bhairava*, *Yksha*, and *Rakhasa* are put to affliction in *Rakshoganabhojana* hell. Their flesh is taken out under impact of an axe.

When innocent animals are cajoled from the forest by villagers and they are put to several torture and then killed, for such action *Shulprota* hell is assigned. The affliction they suffer is caused by severe attack of sharp beaked birds of the hell. They are not offered any water or food and those carnivorous birds feast upon their body.

The one having snake like nature for torturing others is assigned *Dandshuk*

hell. The five or seven headed serpents of the hell attack on them to enjoy like a feast.

If one imprisons somebody in a dark and dreadful place, he is put to *Awatnirodhana* hell where pitch black darkness prevails and he is forced to be choked by toxicant smoke.

If one treats some guest with wrath, on dying he is put to *Prayavartan* hell where cruel birds, *Giddha* (vulture), *kanka*, *vater* etc. attack on him and he is forced out of the shelter.

If someone is only after possessing wealth, even after committing several sins, is assigned *Suchimukha* hell. He is afflicted as if his whole body is being punched by needles.

There are several other hells where sinner is sent for punishment. Each soul has to pass through the hell and the heaven according to the account of sin and sacred deeds. At the end, according to the balance, he is born again and comes back to the earth.

The entire preceding description covering fourteen *bhuvana* of the earth, stars, rivers, hills, oceans, *dweep*, nether-world, hell etc. symbolises the physical form of Sri Hari. One has to meditate on the entire manifestation as His cosmic and terrestrial form. This adds to the concentration of the mind. Further meditation of subtle form of Sri Hari, is easily attainable, if one can realize well the terrestrial world as His manifestation only.



**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 6**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**6/1 Story of Ajamil**

Parikshita paused for a moment and summarized what he listened from Shukdeo so far.. In the [second \(dwitiya\) skandha](#), *nibriti-marg* (a detached life) was explained showing how the soul takes to *archiradi-marg* and finally gets salvation. In the [third skandha](#), *prabriti-marg* (life of attachment) is covered and the soul attains heaven according to one's actions of trine—traits (*tirguna of satva, rajasa, tamasa*). The attachment to worldly gains brings him down to the cycle of birth and rebirth. [Fourth skandha](#) covers the story of Manu and his son Uttanpad. In the [fifth skandha](#), the story of Priyavrata with physical details of fourteen *bhuvana* is covered. How a sinner is assigned hell, is also described here.

Parikshita further prayed Shukdeo for elaboration on the norms of life to be adopted keeping one away from the life of the hell.

Shukdeo pointed out, “One commits sin by mind, speech and action. If one can't repent over his sins and fails to realize his fault in his present life, he is bound to be put to the afflictions of the hell. [Repentance and realization are the key salvagers.](#)” In all such situations, His grace is essential which works as a nourishment to the worldly beings - [POSHANAM TADANUGRAHAM](#). The concept of *Poshana* (nourishment) indicated in *Skandha* - 2 (chapter - 10, *sloka* -4) is exemplified in this *Skandha* through the liberation of Ajamil and Vritrasur.

Parikshita further expressed his apprehension that even if one realized about one's sinful indulgence, he is prone to commit the mistakes time and again. Shukdeo confirmed that by saying, “An action can't purify another action. One has to sincerely surrender oneself to Sri Hari and seek his unflinching devotion. Only *bhakti* can absolve one from the sin, and he is purified eternally. “

In order to substantiate his points Shukdeo stated a story covering the dialogue between the messengers of Yama and Vishnu.

Once, a *brahmin*, named Ajamil, resided at *Kanyakubja Nagar (kannoja)*. He

was in bad company of a woman. He resorted to several unlawful means to earn wealth to appease her. For money, he used to rob pilgrims, deceive others in the game of gambling etc. Thus, he sinfully earned money, only to keep her happy. He produced ten children from her. He grew old and was eighty-eight. Out of his ten sons, the youngest was named Narayana. He was deeply attached to the youngest, Narayana. He used to draw all satisfaction by attending to all routine requirements of the child, Narayana and his mother. In doing so, he couldn't foresee nearing the end of his life.

At the end of his life, three messengers of *Yama* (*Yama-duta*) came to him. He could realise their presence in vision, and they appeared to him very ugly and dreadful in look. They commenced their duty of imposing death over him by withdrawing the conscious life from his mortal body. Feeling the end of his life at their hands, Ajamil got scared and in a great desperation he called his youngest son, uttering his name Narayana loudly. In the meanwhile, *Vishnu-duta* heard him reciting the name of Narayana, and they rushed for his rescue from the grip of *Yama-duta*. *Vishnu-duta* were handsome and equipped with all sorts of divine insignia of *chakra*, *gada*, *padma*, *dhanusha* etc. Seeing the interference, *Yama-duta* asked *Vishnu-duta* about their intention.

*Vishnu-duta* asked them as to what they meant by observance of righteousness in the worldly life. They further wanted to know as to how one was punished, whether there were some common parameters for punishment, or it was all arbitrary.

*Yama-duta* declared that observance of *vedic* rules was righteousness. If one failed to abide by the *vedic* injunctions he was a sinner. They further informed that initially Ajamil was a righteous and knowledgeable *brahmin*. He was, once, coming back from the forest after collecting flowers and wood for his father to perform the daily religious rites. On way, he noticed a low cast man under the influence of liquor trying to appease a beautiful female sex-worker. He knew about the unethical aspect of it but he couldn't help himself, and was greatly influenced by the scene. The animal instincts prevailed upon his learned reasoning. He also subsequently approached the woman to enjoy indulgence with her. In the process, he fulfilled all what she wanted him to do. He sacrificed his paternal property to keep her happy. He quit home, wife and children and began living with her only. He produced several children from

her. Later, he died from an immoral living. He deserved all punishment as directed by Yamaraja.

### **6/2 Ajamil goes to *Paramadham***

*Vishnu- duta* explained that although Ajamil was a sinner, all his sins had burnt by reciting Narayana at the end of his life. If one remembered Him in any condition, either with respect or in hatred, he was exonerated of all sins. That applied to Ajamil too. He was, thus, exonerated of all his sins and he was fit to be taken to *Vishnu loka*.

On hearing that, *Yama- duta* came back to Yama and narrated the whole incidence.

Ajamil was free from the dreadful bondage. He was very happy and he bowed down to *Vishnu- duta* with full reverence. *Vishnu-duta* realized that Ajamil was trying to say something. Before he could speak, they disappeared. Ajamil was greatly amazed and his mind rolled back to all his past deeds. He was repentant for adopting an indulgent life with an unethical sex-worker on ignoring his prime responsibility of attending to his aging parents.

With a brief association of *Vishnu -duta* he realized his committing of folly in the life. He was, now, a purified soul. He wandered to Haridwar. He meditated deeply over the Narayana's divinity. He merged his mind with Narayana after withdrawing from all the worldly thoughts. In his vision, the four *Vishnu -duta* who had disappeared, came back again. He bowed down earnestly to them. He discarded his mortal body and joined them for *paramapada* (ultimate resort of Narayana). He was given a divine form with an enchanting personality.

The story suggests that if an accidental utterance of Narayana, as the name of a son, can provide salvation to Ajamil, others are bound to be salvaged from worldly birth-cycle, if His name is constantly recited with love and reverence.

### **6/3 Dialogue between Yama and his messengers**

When the messengers of Yamraj, a resident of Sanyamanipuri, failed in their effort to get Ajamil in their custody, they came straight to him (Yamraj) and narrated the whole episode. They also expressed their apprehension over his jurisdiction and authority. They wondered that how a man uttering Narayana while dying, could be saved by a separate group of messengers who belonged to Vishnu. They further stated that according to their knowledge, only he (Yama)

was the sole judge after the death. They enquired, “How has this episode occurred ?” “The multiple control may cause chaos”, they were afraid and they prayed Yama to enlighten them.

Hearing from his messengers, Yamaraj, remembered the lotus feet of Sri Hari and addressed them thus. “The ultimate authority is Sri Hari who pervades everywhere as cloth is pervaded by the thread. His partial form, Brahma, Vishnu and Shankaraa are to execute their assigned responsibility of creation, sustenance and elimination. Sri Hari is incomprehensible. He is ultimate and independent. Others run the show on His command. His messengers roam about the universe to protect all His devotees. The messengers are equally handsome and have all the divine form of the great master Sri Hari. The *darshan* (glimpse) of His messengers is rare and only lucky ones could have it”, mentioned Yamraja (variously called Dharmraja also). He further revealed to his messengers, “Great *Bhagawata Dharma* which enshrines the complete comprehension of Sri Hari’s authority is known, including him, to [twelve persons. They are Brahma, Devarshi Narada, Shankara, Sanatkumar, Kapildeva, Swambhuva Manu, Prahalad, Janaka, Bheeshmapitamaha, Bali, Shukdeo and Dharmaraj](#). The greatest *dharma* is to recite his name and glory with full respect.”

Saying that, Yamaraj offered his apology to Sri Hari for the ignorance of his messengers about Him. He invoked His blessings for his messengers because they were innocent.

Shukdeo pointed out that the greatest repentance against any sin was to seek asylum in the lotus of Sri Hari. He termed the story as a secret one and revealed that he learnt it from Agstya *Rishi* when he was worshipping Sri Hari on *Malya parvat* (mountain).

### 6/4 Daksha glorifies God

In third *Skandha* the commencement of creation in *Swambhuva manvantar* covering the genesis of gods (*devata*), human beings, demons, reptiles, animals and birdsetc. was stated. Parikshita wanted some more elaboration on them.

*Raja Prachinvarhi* had ten sons known as Pracheta. On being asked by the father to expand the creation, first they opted to perform penance before undertaking any creation activity. Having this in mind they entered the ocean. When they came out of the ocean after ten thousand years of penance, they found their land was full of trees for their father had adopted a complete detached life

(*nivriti prayana*).

Pracheta brothers were furious over the wild growth of the trees. They exhaled fire from their mouth destroying the trees. The protector of the trees, *Chandrama* (the Moon) was aggrieved seeing the wanton destruction of the trees by Pracheta. He rushed to them and persuaded them to allow the trees to stay and grow. The entire creation was done at the instance of the almighty, Sri Hari with a view to maintain proper interdependence. The trees also support a particular section of the creation. Learning that, Pracheta withdrew from destroying the trees. As a gift, *Chandrama* offered them a bride, Pramlocha who was reared up by the trees. They were proposed to accept her as their wife. She was married to them and later, she produced Daksha as her son from them. Daksha was called Pracheta Daksha and he expanded the creation.

First, Daksha created *devata* (gods), demons, human beings etc. by his resolve. Seeing them not expanding, he took to penance, near [Vindhya-chala at Aghmarshan teertha](#). He worshiped Sri Hari and offered Him *stuti* (prayer) known by the name *Hamsguhai*. Sri Hari was pleased and appeared before him riding Garuda. He was eight handed and equipped with divine insignia *sankha*, *chakra*, *gada*, *padm*, *dhanusha*, *parsu*, *vanamala*, *kaustabha*, *sri vatsa* etc. He was surrounded by *sidha*, *santa*, *gandharva* etc. who were reciting prayer in His honour. Seeing the extraordinary scene, Daksha was spell bound. He simply lied down with reverence on His lotus feet. Thereafter, he offered his prayer to honour Him. Sri Hari was pleased and He commanded Daksha to resume the creation. Sri Hari gave him a wife, Asikni, daughter of Panchjana Prajapati. He asked Daksha to adopt a domestic life and procreate further with the help of Asikni. [Sri Hari stated that so far \*mansi srusti\* \(creation by the mental resolve\) was being performed, but then onward the creation would expand due to cohabitation](#) of a couple of husband and wife. Declaring that, Sri Hari disappeared.

### **6/5 Daksha's sons take to renunciation, Daksha curses Narada**

[Daksha was blessed with ten thousand sons from Asikni. They were called Haryaswa. On command of their father to initiate procreation, they first opted for penance to attain potentiality. They went westward and reached Narayan-Sara \(lake\) near the confluence of Sindhu river and the ocean. On bathing in the Narayana – Sara, they got blessed with the knowledge of Bhagawata dharma.](#)

Still to obey father's command, they took to penance.

Narada saw them enlightened with *Bhagawata Dharama*. He came to them and addressed them as great fool for the one who was blessed with *Bhagawata dharma* should never fall prey to worldly indulgence. He put a few puzzle to them and asked them to understand their appropriate meaning. The puzzles were

- Have you seen the end of the earth,
- There is a country which has only one man,
- There is one hole from where one can't return,
- There is one woman who bears several faces,
- There is a man who is husband to that woman,
- There is one river which flows both ways, up and down, and reverse of it,
- There is one home built of twenty-five elements,
- There is one *hansa* (swan) which has an amazing story,
- There is one *chakra* made of knives and *vajra* and keeps revolving.

Narada exhorted them first to comprehend the universe and then follow the father's command. Haryaswa were learned people. They could guess what Narada was pointing out. Their understanding of the puzzle was like this.

- *Ling sarira* (human body) is the earth,
- The body is the eternal fetter of the Soul (*atma*). Without understanding that how one can be benefited by simply indulging in procreation which is anti-salvation,
- The nether-land is the hole from where one can't return. Similarly, by knowing the almighty, one can't come back to the worldly muck.
- One's wit is the woman bearing several faces,
- Soul is her husband,
- Delusion (*maya*) is the river which flows either way as it creates and destroys the world,
- Twenty-five elements (*karmendriya, gyanendriya, mana, ahankar* etc.) make the body - home,
- *Shastra* (holy scripture) delineating upon the almighty's secrecy is the *hansa*,
- Time is the *chakra*.

Haryaswa brothers, could understand what Narada meant. They decided to fol-



low the path which lead them to eternal salvation. Deciding that they took to renunciation and forgot about their father's command of procreation.

Narada also left the place playing on his guitar the glory of Sri Hari.

Daksha could know about his sons detachment and he was much aggrieved. Brahma consoled him. Daksha, further, produced one thousand sons from Asinki and they were called Shabalswa. On getting the father's command, they also followed the same path which their Haryaswa brothers had taken. They also reached *Narayana* – *Sara* and took to penance. Narada saw them and came to them. He asked about the relevance of the human body and explained its benefits in using that for the devotion of Sri Hari instead of falling in the worldly muck. They also accepted Narda's advice, and like Haryaswa brothers, took to renunciation.

Daksha couldn't tolerate the Narada's act any further. He rushed to him and chided him for misguiding his sons in not doing the procreation work as commanded by Brahma. He reminded Narada that he had destroyed his (Daksha's) inheritance. Saying that, he cursed him that he would not have a place to stay and would have a life of a wanderer. Narada accepted his curse and left playing his guitar reciting Lord's glory. He didn't mind Daksha at all for cursing him.

### **6/6 Inheritors of sixty daughters of Daksha**

Daksha was upset over his sons not listening to his command for they followed Narada's counsel. On much persuasion of Brahma, he produced sixty daughters from Asikni. Ten were married to Dharma; Thirteen to Kasyapa; Twenty seven to Moon, Two to Bhoota, Two to Angira, Two to Kruashaswa, and four to Tarchya – Kasyap.

The wives of Dharma were Bhanu, Lamba, Kakubha, Jami, Viswa, Sadhya, Marutwati, Vasu, Muhurta and Sanklpaa.

Bhanu had a son Devrishabha who got a son Indrasen. Lamba had a son Vidyota who got a son Meghagana. Kakubha had a son Sankata who got a son Keekata. His sons were controlling deity of all the forts.

Jami had a son Swarga, who got Nandi as a son. Viswa had a son Viswadeva who had no issue.

Sadhya had a son Sadhyagana whose son was Arthasidhi. Marutwati had two

sons, Marutwan and Jayanta. Jayanta is part and parcel of *Bhagwan Vasudevaa* and He is called Upendra also.

Muhurtha gave birth to a son Muhurtha who was the deity of time. Sanklpaa had a son, Sankalpa, whose son was Kama.

Vasu had eight sons called Vasu and they were Drona, Prana, Dhruva, Arka, Agni, Dosha, Vasu and Vibhavas. Abhimati was wife of Drona. She gave birth to deities controlling pleasure, grief, and fear etc. Prana got three sons from his wife Urjaswati; they were Saha, Ayu and Purojava. Dhruva's wife Dharani gave birth to deities controlling living in cities. Arka through his wife Vasna produced Tarpa (Trishna). Dhara, wife of Agni gave birth to several children called Dravinaka. Skanda, son of Kritika was Agni's son. He produced Vishakha and others. Sharwari, wife of Dosha produced Shishumar. He is partial incarnation of God. Angirasi, wife of Vasu gave birth to Viswakarma known as the master of craft and art and also the engineer among the gods. He produced from his wife Kriti, Chachusha Manu. Manu had sons Vishwadeva and Sadhyagana. Vibhasu had three sons from his wife Usha and they were Vyushta, Rochisha and Atapa. Atapa had a son Panchyama (*divasa* for day) who causes every body engaged in duty.

Bhoota 's wife, Sarupa produced several Rudragana. Eleven prominent among them were Raiwata, Aja. Bhava, Bheema, Vama, Ugra, Vrishakapi, Ajaikpada, Ahirbudhanya, Bahurupa and Mahana. The second wife of Bhoota was Bhootaa who gave birth to dreadful ghosts and Vinayakadi. They were in the service of the eleventh Rudra.

Swadha wife of Angira prajapati produced *pitrigana*. His second wife, Sati adopted Atharvangirasa (part of veda), as her child.

Archi, wife of Krishaswa gave birth to a son Dhumrakesha. Dhishna was blessed with four sons, Vedshira, Deval, Vayun and Manu. Tarkshya Kasyap had four wives: Vinata, Kadru, Patangi and Yamini. Patangi produced the birds and Yamini caused the birth of *shalva* (insects). Garuda, the mount of Vishnu, was the son of Vinata. Arun was another son of Vinata, who was charioteer of Lord Sun. Kadru caused the beginning of the race of serpents (*naga*).

The constellation of stars of Kritika and others, all twenty –seven were wives of Chandrma. Daksha cursed Chandrma for loving Rohini more than the others.

He suffered from the affliction of decaying health. Later, Chandrma pleased Daksha and got his blessings to wax in the bright fortnight. However, he remained issueless.

The wives of Kasyapa were the mothers of the universe (*lokmata*). They were Aditi, Diti, Danu, Kashtha, Arishtha, Surasa, Ila, Muni, Krodhvasa, Tamra, Surbhi, Sarma and Timi. Timi had offspring staying inside water body. Sarma had tigers etc. as her children. Surbhi had children: cow, buffalo and other two-hoofed animals. Hunting birds, vulture, hawk etc. were the children of Tamra. Angelic damsels, nymphs were children of Muni.

Krodhvasa had children scorpion, snakes and other poisonous creatures.

Ila gave birth to trees, creepers etc. growing from the earth. Sursa gave birth to demons (*rakhasa*).

Arista had gandharva as children. Kashtha had horse etc, single hoofed animals as children.

Danu had sixty-one sons and important among them were Dwimurdha, Shambara, Arshtha, Hayagreeva, Vibhavas, Ayomukha, Shankushira, Swarvanu, Kapila, Aruna, Puloma, Vrishparva, Ekchakra, Anutapana, Dhumrakesha, Virupaksha, Viprachitti and Durjaya. Suprabha, the daughter of Swarbhanu was married to Namuchi, Sharmishtha, the daughter of Vrishaparva was married to son of Nahusha, Yayati. Vaiswanara, son of Danu had four beautiful daughters. They were Updanavi, Hayasira, Puloma and Kalka. Updanvi was married to Hirnyaksha, and Kratu was married to Hayshira.

At the instance of Brahma, Kasyapa married two another daughters of Vaiswanara, Puloma and Kalka. He got Pauloma and Kalkeya, sixty – thousand demons from them. They were also named as Niwatkavacha. They were killed by Arjuna, grandfather of Parikshita, for they used to put hindrance to *ygya*'s performances.

Viprachitti had Sinhika as wife who gave him hundred sons. The eldest was Rahu who was given later the position of a shadow planet. The rest were called Ketu.

Aditi got Vamanavtar, Narayana as her son. She had twelve sons called twelve Aditya.- Vivaswan, Aryama, Pusha, Twashta, Savita, Bhaga, Dhata, Vidhata, Varuna, Mitra, Indra and Trivikrama (Vamana).

Vivswan got from his wife Sangya Vaivaswata Manu, and a couplet of Yama – Yami. Sangya, transformed as a hare, could give birth to twin brothers Aswinikumara. Vivaswan had second wife, Chaya. She gave two sons to him, Sanischara and Savarni Manu, besides a daughter Tapati. Tapti was married to Samvarana. Aryama had Matrika as wife. She gave sons called Charshni. They were conscious to ‘dos’ and ‘don’ts’ of a domestic life. Brahma, using them as a base, made four broad categories among human-beings called *varna*. Pusha had no issue. While Daksha insulted Mahadeva at one time, Pusha was enjoying and grinnig. Veerbhadra made him toothless, and since then, they take powdered cereals. The youngest sister of the demons, Rachna was married to Twasta. She got two sons, Samnivesha and Prakrami Viswarupa. Although Viswarupa was having close kinship with demon, he was adopted by *devatas* as their preceptor when Jupiter deserted them after getting insulted by Indra.

### **6/7 Jupiter deserts *Devatas* and Viswarupa a new preceptor**

Once, Indra with his wife Sachi, was seating on his high throne. His court was attended by forty-nine Marudgana, eight Vasu, eleven Rudra, Aditya, Ribhugana, Viswadeva, Sadhyagana, both the Aswinikumar. His glory was being recited by *sidha, charana, gandharva, vidyadhara, apsara, kinnar, pakshi* and *naga*.

In the meanwhile, the preceptor of the gods, Brihaspati, came there. He was respected by all but Indra couldn’t extend his respect to him. He didn’t leave his throne. He maintained seated, nor did he care to offer him any appropriate seat. Hurt by Indra’s arrogance for he didn’t care about his presence, Brihaspati left the place quietly.

Seeing him out of the court without notice, Indra realized his mistake. He condemned himself openly before the audience for showing disrespect to Brihaspati. He immediately tried to contact him. Brihaspati, in the meanwhile, learnt everything from his *yoga bala* (power of yoga). He disappeared from his home. Indra couldn’t find Brihaspati anywhere.

The demons could learn about the bitterness of relationship of *devatas* with their preceptor Brihaspati. Under the advice of Sukracharya the demons were prospering well. Seeing the gods (*devatas*) without preceptor, demons attacked over them. *Devatas* were humiliated in the battle by the demons. They rushed to Brahma for help. Brahma advised them to immediately appoint their precep-

tor. In absence of availability of Brihaspati, he advised, Viswrupa son of Twasta to be honoured as their preceptor. *Devatas* immediately rushed to Viswarupa and earnestly requested him to accept their prayer for assuming the role of preceptor. Although Viswrupa was against the profession of practicing as a preceptor, under the great respectful persuasion of *Devatas*, he accepted the honour.

Subsequently, Viswarupa from his *Vaishnavi* potency, revived the lost glory of *Devatas*.

### 6/8 Narayana Kavacha

In order to make Indra invincible, Viswarupa taught him the perfect *mantra* called *Narayana Kavacha*. This consists of primarily twin *mantra* favourable to Sri Hari. One is eight lettered, and another is twelve lettered. Eight lettered (in *Sanskrit*) is “Aum Namoh Narayanaya”. The other one is “Aum Namoh Bhagwate Vasudevaaya”.

There is set rules for making the body sacred and charged with *mantra* before invoking the primary *mantra*. The various organs of the body, feet, thigh, waist, navel, chest, heart, eyes, nose and head-top are touched one by one. Thereafter, imagination is made about directly observing the Narayana with all his eight hands holding *Sankha*, *Chakra*, *Dhal*, *Talwar*, *Gada*, *Bana*, *Dhanusha* and *Pasha*. His divine brilliance is imagined to be enlightening the whole environment. His charming face with benign smile enchants the beholder. He is wrapped in silk garments. The *kaustabha* and *vanamala* adorn his chest and neck. His *urdhva*pundra *tilaka* of *Kasturi*, over his forehead is enchanting and observing it once is the provider of salvation. Imagining thus, Narayana is meditated upon.

While in meditation, his *Matsya* incarnation is invoked to protect against water and its creature. His *Vamana* and *Trivikrama* form is invoked to protect in the sky. *Nrisinha* form is invoked to protect in the forest, battlefield and fort. Let *Varaha bhagawan* protect on way, *Prashurama* protect on mountains, elder brother of *Bharata*, with His younger brother *Lakshmana* protect when staying away from home.

*Bhagwan Narayana* protects against evil invocations. The saint-super, *Nara*, protects against pride. *Duttatreya* protects against occurrence of some lapses in performing *yoga*. *Bhagwan Kapila* protects against bondage of the deeds. Saint-supreme, *Sankadik*, protect against *kamadeva* (prevalence of sex).

*Hayagreeva* protects against the fault of forgetting the offering of the salutation to deities while passing their temples. *Devarshi Narada* protects against fault in service to the deities and saints. *Bhagwan Kashyapa* protects against hell.

*Bhagwan Dhanvantri* protects against dietary indiscipline. *Rishabhadeva* protects against dilemma of grief and pleasure. *Ygya bhagwan* protects against public grievances. *Balaram* protects against humanly distress. *SriShesha* protects against the pangs of snakes. *Srikrishna Dwaipayana* protects against ignorance. *Sri Budhadeva* protects against hypocrites. *Kalki bhagwan* protects against the sins of *Kaliyuga*.

*Kesava* protects in the morning with *gada*. *Govinda* with flute protects an hour after sunrise. Before noon, *Narayana* protects with *Shakti*. At noon time, *bhagwan Vishnu* protects with *Sudarshan chakra*. In the after noon, *Madhushudan* protects with his bow and arrow. In the evening protect the trine forms of *Madhava* (*Brahma, Vishnu, Mahesh*). After sunset, *Hrishiksha* protects. *Padmanabha* protects before and at mid night. Late part of the night is protected by Sri Hari. In the dawn, *Janardan* protects with his sword. *Damodara* protects in the morning before sunrise. In all transitions, (*sandhya*), let the protection come from *Visveswara*.

Let all insignia, *chakra, gada, sankha, khadga, dhanusha* protect against the odds of the life. Let *Garuda* and *Viswaksena* protect by simply reciting the *Narayana's* name.

*Viswarupa* further emphasized that strict observance of the meditation and recitation of *Ashtakshara* and *Dwadsakshara mantra* helps in winning over the *Narayana's* favour. Counting once more the importance of *Narayana Kavacha*, he told a story. Once it so happened, *gandharva raja*, *Chitraratha* was passing through sky. At one place his plane couldn't move forward and it fell down over the earth. He was surprised over the incident. He was told by *Balkhilya muni* that the place had the bone remains after the death of a *brahmin* who was well versed in practicing *Narayana Kavacha*. *Chitraratha* cremated the bone-remains of the *brahmin* in the eastward flowing *Saraswati*. He could move after that smoothly. Such a high potency of *Narayana Kavacha* is !!! . *Indra*, also after observing the complete set of procedures, became invincible and won over the demons getting back the lost glory of the *Devatas*.



### 6/9 Viswarupa killed, Vritrasura defeats gods, Dadhichi approached

It is said, Viswarupa had three mouths. One mouth he used for taking *soma rasa* (gods' beverage - juice of a plant), another for taking *sura* (wine), and the third was used for taking food.

Viswarupa used to offer oblation in *ygya* at the highest pitch of his voice. He also secretly gave offerings to demons. His affection to demons was because his mother was from the demons' family. Indra couldn't bear this for he feared evils against gods if demons were also made stronger by Viswarupa's secret offerings. He swiftly cut asunder the three heads of Viswarupa. His *soma rasa*'s head became *papiha* (a bird of cuckoo's specie), *sura*'s head became *goraiya* (sparrow), and food's head became *teetara* (a variety of bird). Indra didn't do any special effort to exonerate himself from the sin of killing a *brahmin*. He shared his sin with the earth, Water, Trees and Women. As a result, the earth has some desert where nothing grows. Water is always clean except the foam floating over its surface. Trees produce gum after a cut, although it revives the growth. Women enjoy men's association except the menstrual days.

Twasta, getting the news of killing of his son, Viswrupa, performed *ygya* with a special offering to produce the killer of Indra. At the end of the *ygya*, a dreadful animal came out with trident in his hands. It was expanding its size so much so that it surrounded the whole world. He was called Vritrasura. Seeing his dominance, all gods attacked collectively over Vritrasura. In return, he easily destroyed all their weapons. Gods became desperate and meeting utter failure at his hands, they offered a sincere prayer to Sri Hari. On hearing their prayer, Sri Hari appeared in their hearts.

Sri Hari assured them about their bright future and advised them to contact Dadhichi Rishi. He could be able to donate his bone for making a weapon out of it. The weapon could only be made by Viswkarma. The weapon thus prepared would be successful in cutting the head of Vritrasura. He informed them, "Dadhichi was a *bramha gyani* (knower of the universal spirit). He is also called Aswsira. "

Once, Aswinikumar, approached him to accept them as his disciple for they wanted to know about the *bramha-vidya* (knowledge about the universal spirit).

Dadhichi asked them to come sometime later. In the meanwhile, Indra came and warned Dadhichi not to give lesson on *brahma vidya* to Aswinikumar or otherwise he would cut his head apart. Dadhichi was in a dilemma when Aswinikumar approached him second time. Dadhichi told the entire story as to how Indra had threatened him. Aswinikumar devised a way out. They proposed to replace his present head with the head of a horse. When Indra beheads him, his original head would be placed back by them. Aswinikumar were bestowed with divine ability of a surgeon. Dadhichi agreed and his head was replaced by the head of a horse. He taught them *brahma-vidya* through his horse's head which caused him to be called as Aswahira. When Indra beheaded his horse's head, Aswinikumar put back his original head.

Sri Hari exhorted them to contact Dadhichi immediately.

### **6/10 Vajra nirman (bolt manufactured) from Dadhichi's bone and Vritrasura attacked**

Gods approached Dadhichi and demanded his bone. Dadhichi asked them, "How was that feasible ?. No living creature can die on his own. While dying one has to pass through ga reat torture for the spirit does not leave the physical body so easily." Gods informed him that they were in deep distress due to Vritrasura, and it was only he who could help them in the hour of calamity. Dadhichi finally agreed and his spirit discarded his physical body as he used *yogic* action to achieve that.

Viswakarma prepared a strong *vajra* (bolt) using the bone of Dadhichi. Indra, holding the *vajra* mounted his Airawata elephant and blew the battle trumpet. All gods followed him. Vritrasura, supported by principal demons was ready to face the gods on the bank of Narmda river. Demons charged attack on the gods but all their missile failed and gods faced them boldly. Exhausted and tired, the contingent of the demons were on their heels. Vritrasura exhorted them to come back and face the enemy boldly. He reminded his men that dying while fighting was the best performance in the life.

### **6/11 Vritrasura's brave announcement**

Vritrasura expressed his anguish against gods for they attacked the running away demons. He asked them to observe the warrior's code of conduct who never kill the armless nor those who had turned their back towards the enemy. He roared

like a lion on the battle field hearing which many gods fell unconscious. Indra, saw Vritrasura coming towards him. He charged his mace against him. Vritrasura very conveniently held his mace in his hand and charged back the same to Indra's mount, Airawata elephant. The elephant was grievously injured but Indra through his divine power cured him instantly.

Vritrasura holding his deadly trident in his hand recalled the killing of his brother, Viswarupa by Indra. He addressed Indra as a killer of his brother and reminded him about coming of the end of his life very soon. In the meanwhile, Vritrasura could also realize the presence of Narayana in favour of gods. He announced that Dadhichi's bone used to make the *vajra* and Vishnu favouring them had made them bold enough to face him. He also openly offered his prayer to Narayana for invoking His mercy on him. He didn't long for salvation, rather in whatever form he was born he must have His realization with utmost devotion to His louts feet.

### 6/12 Vritrasura killed

Vritrasura wanted to discard his physical and mortal body rather than winning over the heaven. He attacked Indra forcefully with his trident but Indra could face his charge with the *vajra*. He also cut right hand of Vritrasura with his *vajra*. Vritrasura attacked very fiercely on him. Indra lost his equilibrium and he missed the *vajra* from his clutch. It fell down near Vritrasura, but he was so righteous in the rules of war that he allowed Indra to pick up his weapon back. At the same time he spoke about the temporariness of the life. He reminded Indra about the eternity of Narayana only.

Indra also enjoyed his knowledge about the universal spirit. He thanked him for his knowledge and both exchanging their views on the eternity of Narayana continued their attack on each other. Indra got a chance to cut his left hand also. Furious Vritrasura held Indra together with his elephant and swallowed them down his stomach. Indra was well protected by the practice of *Narayana kavacha*. Using the *vajra*, he cut through his stomach, and came out victorious. Vritrasura was killed.

Lo and behold! All could witness the brilliant spirit coming out of his body and merging with Lord Narayana.

### 6/13 *Brahma-hatya* afflicts Indra

Indra was not willing to kill Vritrasur for he was afraid of getting the affliction from killing a *brahmin*. Vritrasur was the second son of Twasta when Viswrupa was killed. Twasta had got him from special *ygya* performed with an objective to kill Indra. The *mantra* used in the *ygya* was intended to seek for a son who could kill Indra. Some how the *brahmins* reciting the mantra made some mistake in pronunciation. A little distortion of the pronunciation made a lot of difference, and the one actually pronounced meant “ the son who could be killed by Indra only”. Thus Vritrasur was born.

For some time Vritrasur was invincible. However, Narayana, Himself revealed the way out for getting *vajra*, a weapon, made from the bone of a perfectly *bramhavadin brahmin*. It was Dadhichi whose bone was used to manufacture the *vajra* and Indra was equipped with the same.

Although, Indra got several chances, but he didn't use the ultimate missile on the battle field. When he had killed Viswarupa in the past, the affliction of killing a *brahmin* was shared by *Prithwi* (the earth), *Jala* (water), *Vriksha* (trees), and *Stri* (women). He was, therefore, apprehensive of who would free him from another affliction of killing an another *brahmin*. *Rishigana* (saints and sages), watching the fight between Indra and Vritrasur, claimed that his affliction would be eliminated by performing *Aswamedha ygya* in honour of Lord Narayana.

However, when Indra killed Vritrasur, the *brahma – hatya* afflicted him. He was feeling restless and couldn't stay at one place with ease. He could see a feminine ghost chasing him and afflicting him with burning sensation on his whole body. He moved all-around and ultimately entered, in a subtle form, the stem of a lotus flower of *Mansarovara* lake. He stayed there for thousand of years contemplating for the exoneration of his affliction. Indra used to take his food through the tongue of *Agni*. As the stem was submerged in water, *Agni* couldn't bring the food to Indra. This created a state of starvation for Indra.

In the meanwhile, in order to keep the administration of the heaven running, Nahusha, by dint of his potency of penance and *ygya* took over the reins. He became blind to the moral reasoning for he was commanding the super position as chief of the heaven. Under such influence, once he tried to enjoy the immoral

company of Sachi, wife of Indra. He was cursed by the sages and turned into a snake.

Indra by way of his concentration on Narayana's lotus feet, when he was hiding inside the lotus – stem, could burn his affliction substantially. On advice of the sages, he came out safely almost free of the pangs of the affliction. Sages conducted *Aswamedha* in honour of Narayana. He was totally free from the affliction.

It is said, the episode if recited, and contemplated every morning, one can ensure salvation and eternal affection towards Narayana.

### 6/14 Legend about Vritrasura

In ancient days, in the country of Sursena, there was a mighty great king, *Chakravarti* Chitraketu. He had many wives all beautiful and well natured. The king had possessed ample wealth. The people were very happy with the nature of the king. There was no dearth of any thing in his kingdom.

The king was issueless and he was concerned about that. Once, Angira, a famous sage, arrived at his palace. The king honoured him well. When the king was sitting close and down the place of Angira, the saint asked his general welfare. Angira could realize some concern writ large over the king's face. On enquiry it was learnt the king was concerned about his inheritance for he was issueless. Angira performed the *ygya* and he offered the *charu* obtained from the *agni* of the *ygya* to the chief queen, Kritadyuti. Angira left saying the king would be blessed with a son who would provide him happiness as well as grief.

Subsequently, a son was born to the queen. The king and the queen were all the time engaged in the care of the newly born son. Other queens were, naturally sidelined by the king. He couldn't care about them and spent most of his time with Kritdyuti, mother of his son. The other queens went jealous. They ultimately poisoned the child.

Seeing the child sleeping, the mother couldn't disturb him. With running out of unusually longer time, the mother asked the maid to get the child to her. When the maid came to pick up the sleeping child, she could see the eyes were wide opened and the child was dead. She cried loudly and fell unconscious on the ground. The mother rushed to the child and found him dead. The other queens also came there in formality and joined Kritdyti in mourning the death of the

child.

The news of the death reached the king. He could somehow manage to reach there. He was deeply grieved and tears were rolling down his cheeks. The king and queen, both were lamenting loudly the death of their son. Seeing the pathetic scene, Narada and Angira, both came there.

### **6/15 Angira and Narada console Chitraketu**

When the king was deeply aggrieved over the death of his only son, both Narada and Angira came to him in disguise. They addressed the king for infructuous lamentation. “The kith and kin in the world are like sand, they come closer with water and again disintegrate away when dry. One need not have a grief of such a temporary object in the world. The soul is eternal; it is neither anybody’s son nor father. An example is clay which can be used to create so many things, e.g., pitcher, toy etc. After its utility ends, it is broken and merged back in the soil again. Similarly, no mortal being belongs to any body”, mentioned the sages.

Hearing that the king enquired whether they were one among Sanakadik, Narada, Deval, Angira, Ribhu, Gautama, Vashishtha, Prashuram, Durvasa, Patanjali, Duttatreya, Chayavana, Shrutadeva and others.

Angira disclosed his identity and made him recall about of his coming to him and blessed him with a son. Had he tried that time to tell him about the mortality of kith and kin, the king wouldn’t have listened. His mind was set on the absence of a son in his life. So he preferred to bless him with a son. He was in position to realize the pathetic condition of the one who had got a son. One couldn’t enjoy such worldly pleasure eternally. When the son was dead, he was in much better position to have realization of the self and the universal spirit.

Narada also advised him not to grieve. Further, he offered him a *mantra-upnishda* (treatise on *mantra*). Its regular recitation for continuous seven nights would please Lord Sankarshna. Previously, Shankaraa had been benefited by the kindness of Lord Sankarshna.

### **6/16 Chitraketu renounces and gets the vision of Sankarshna**

Narada invoked the soul of the dead son before the king. He addressed the soul to have pity on the grieving parents and asked him to re-enter the discarded body and enjoy the balance of the life as the son of the king Chitraketu.



The soul expressed his disinterest in coming back to the discarded body. He stated about his several cycles of death and birth in the past lives. “Once the soul changes the body, he loses the interest with the body. He denied to consider the king and the queen as his parents. He compared the soul with the gold. Once gold changes hand, it loses its contact with the previous possessor. Soul is eternal and he never gathers affection of relationship with any of the being whom he meets across his cycle of journey through lives and lives” ,saying that the soul disappeared.

Everybody who heard the soul expressing disinterest in the previous relationship were stunned by their ignorance. They got enlightened and took the dead body for cremation. The queens who had poisoned the child were too ashamed to raise their eyes. They performed *prayaschitta* (repentance penance) on the bank of Yamuna.

The king also immediately quit the domestic life and resorted to the bank of Yamuna. There, after taking bath and offering *jala-anjali* (palm-full of water), he remembered the lotus feet of the saints, Narada and Angira. On learning about the king’s remembering him, Narada came and gave a preaching on soul - realization.

Narada explained the king about the manifestation of Narayana. “He is in the form of Aum. He has four forms: *Vasudeva*, *Pradyumna*, *Anirudha*, and *Sankarshan*. They represent His *Chitta* (concentration), *Buddhi* (wisdom), *Mana* (mind) and *Ahankar* (entity). All salutations to Him” ,advising the king to comprehend Him thus, Narada and Angira left.

Chitraketu, followed precisely the advice given by Narada. On practicing it for seven days and nights he accomplished the soul realization. He felt himself quite close to the divine sacred feet of Sheshajee (another name of Sankarshan). He saw Sheshajee in fair complexion matching the shining of the lotus stem. His garment was brilliant blue. He had all sorts of gold and gem ornaments over his body. He had red eyes with charming smile on His face. Chitraketu was spell bound over the vision of Sheshajee. He was so overwhelmed that he couldn’t speak at all and the tears continuously flowed down his eyes. When he was composed, he could speak and offered his excellent prayer to Him. Sheshajee was pleased and he expressed that it was Narada’s and Angira’s effort that he could get His rare vision. “I am the root cause of the entire creation. The soul

has its eternal identity and it is because of me. One must realize this. This is the ultimate wisdom one need to acquire in a given form of life” , saying that He disappeared.

### 6/17 Chitraketu cursed by Parvati

Chitraketu was famous among *Vidyadhara*. After departure of *Sankarshan Bhagwan*, he moved around very freely enjoying his enlightenment. He stayed for about a crore of years in the valley of the mountain of *Sumeru*. He was always respected by other *sidha* and *charana*. The women among *vidyadhara* used to recite Narayana’s glory to him.

Once he was moving through the sky route, mounting a plane given by Narayana. He could see, Lord Shankaraa surrounded by *sidha*, *charana*, and saints. Mother Parvati, consort of Shankaraa, was seating in his lap and his one hand was embracing her close to him. Chitraketu rushed to him aboard his plane and getting nearer to Shankaraa addressed him thus, “ You are one of the top accomplished *tapasvai*. How do you dare embrace your wife openly in the presence of so many people. It is all shamelessness. An ordinary being maintains privacy in getting closer to one’s consort.”

Shankaraa laughed away the accusations of Chitraketu. His other followers also didn’t mind Chitraketu’s utterances. But that was not tolerated by the goddess Parvati. She denounced his behaviour and called him egoistic for he considered himself to be a great *jitendriya* (conqueror of sex). She reminded Chitraketu of Shankaraa’s recognition by Brahma and others. “How come, he dare denounce him publicly”, saying that she cursed him to be born as a demon.

Hearing her curse, Chitraketu made all efforts to please her. He offered his apology to her and requested to be pardoned although he accepted her curse as a divine gift.

Chitraketu, seeing Shankaraa and Parvati in good mood left the place mounting his plane. Shankaraa explained, “How a staunch devotee of Sri Hari is not scared of the future. In whatever way the future is unfolded, he is not afraid of it. He only concentrates on Sri Hari’s lotus feet. Chitraketu is one of them. He could have also cursed back Parvati, but he didn’t do and accepted gladly her curse. He demonstrated his composed mind and equilibrium.” It was this

Chitraketu who was born as second son from the *ygayagni* (fire of oblation) of Twasta. He was called Vritrasura but he never lost his mind set on Sri Hari.

This legend of devotee-king Chitraketu is beneficial and bestows the blessings on its recitation, calmly, in the morning.

### **6/18 Marudgana and the children of Diti and Aditi**

Prisni, wife of Savita, was the mother of eight children: Savitri, Vyahriti, Trayi, Agnihotra, Pashu, Soma, Chaturmasya and Panchamahaygya. Sidhi, wife of Bhaga, gave birth to three sons and one daughter named Ashisha. Dhata had four wives, Kuhu, Sinivali, Raka and Anumati. They were mother of sons Sayam, Darsha, Prataha, and Purnamasha. The younger brother of Dhata was Vidhata; Kriya was his wife. She was the mother of Purshiya *Agni* (fire in five forms).

Varun had his wife Charshini. Bhrigu was again born as her son, although he was earlier also born as son of Brahma. *Mahayogi*, Valmiki was also the son of Varuna. Seeing a fairy, Urwashi, both, Mitra and Varun had discharged their semen. The semen was protected in a pitcher. Agstya and Vasishtha were born from that.

Mitra had Rewati as his wife. She was the mother of three sons: Utsarga, Arishta and Pippala. Indra, the chief of gods, had his wife, Sachi. They gave birth to Jayanta, Rishabha, and Midhawana. It was Sri Vishnu Himself who was born as Vamana (also called Upendra) to retrieve the lost kingdom of Indra and also to bestow kindness on Bali. His wife was Kirti and she was the mother of Brihatloka who in turn was father of several children, Saubhaga and others.

Diti, second wife of Kasyapa, was the mother of two sons, Hirnyakashipu and Hirnyaksha. Kayadhu, daughter of Jambha, was married to the former. She was mother of four sons, Sanhlada, Anuhlada, Hlada and Prahalada. Sinhika was their sister, who when married to Viprachiti gave birth to Rahu. Sanhlad had his wife Kriti. She gave birth to a son, Panchajana. Halada had his wife Dhamini. They had two sons, Vatapi and Ilwala. It was this Ilwala who cooked Vatapi for a dish to be served to Agstaya. Anuhlada got two sons, Baskala and Mahishasura, from his wife Surmya.

Virochana was the son of Prahalada and father of Bali. Bali got Bana and others hundred sons from his wife Asna. Banasura, son of Bali was a great devotee of Shankaraa. Today also, it is said, Shankaraa protects his kingdom city.

Diti, besides Hirnyakashipu and Hirnyaksha, had forty-nine more sons, called Marudgana. They were issueless. Indra recognized and honoured them as gods. How Indra gave them status of gods has a background.

Diti was angry on Indra for her two sons, Hirnyakashipu and Hirnyakash were killed by Vishnu at the instance of Indra. She wanted to retaliate. She intended to get more powerful sons who could kill Indra. She served her husband, Kasyapa with all sincerity in order to attract him towards her and again get power full son to settle the score with Indra. It is said women are skillful in the art of alluring men. This has been due to Brahma. Men were leading detached life and so from half of his own body Brahma created women. The sole intention was to keep men attached to the worldly life. Kasyapa was impressed by Diti's service. He asked her whether she had any special demand. Diti demanded an immortal son who could kill Indra.

Kasyapa was not happy with the demand of killing of Indra. However, he was committed to fulfill her demand so he devised a way out so that her desire of getting a mighty son was fulfilled but Indra could also be saved.

He asked Diti to follow a given procedure for one year in observance a *vrata* (religious rite with a strong resolve). If there happened to be any fault in observance of her *vrata*, the child would turn friendly to the gods. Diti accepted his command and Kasyapa set the undernoted norms required to be followed by her:

“Not to hurt any being by mind, speech, and action. No one to be abused or cursed. Don't speak lie. Never cut your hair and nail. Don't touch any polluted material. Don't bathe by immersing in water. Never become angry. Don't associate with evils. Don't wear unwashed cloths. Don't put on garland worn by anybody else. Don't take food left partially eaten by somebody. Don't take Bhadrakali *prasad* or any food with meat. Don't take cereal carried by *shudra* or seen by woman running in menstrual period. Don't take water through palm. Don't go out in the evening, keeping uncleaned mouth having food particles, unlocked hair, without decoration, without a wrapper on the body. Don't sleep keeping unwashed feet, wet feet, head towards the north or west, naked, with any body, either in the evening or morning hours.”

Kasyapa directed her to follow the above rules strictly and keep herself fully and beautifully dressed with all insignia of a married woman. He also asked her

before taking any morning breakfast to worship cow, *brahmin*, and Lakshmi and Narayana. And after this, honour the married women with flowers, sandals and *naivedya* (sweet and sacred food). She is also required to concentrate her mind on her husband imagining that his brilliance is installed in her womb. This *vrata* is called *Punsvana vrata*, and if performed without any fault for a year would give her a son, killer of Indra.

Diti commenced her *vrata* with Kasyapa's semen in her womb. Indra could know all the developments. He, in disguise of a young serving *brahmin*, offered his services to help her in getting the materials of her need. He tried to find fault in her daily observance but all in vain. Indra was concerned about his future.

Only a few days were left in completing one year. Diti was getting lean and weak. One evening she couldn't help and could go to the bed with unwashed mouth and unwashed feet. Indra got the chance. He entered her womb and had a look to the bright golden still-born child. He cut that in seven pieces. They started crying with a request not to kill them. Indra further cut each piece in seven parts still they were alive. They told Indra that they were Marudgana his brother. Indra accepted them as his brothers.

Diti could see all the fifty, one Indra and forty-nine Marudgana together. She was glad. She asked Indra as to how fifty were there. Indra accepting his cunningness made her aware of the entire episode. Diti was not unhappy. She was pleased with the candid expression of Indra. Indra, on saluting Diti, left for the heaven with all Marudgana.

### 6/19 The procedure of *Punsavana Vrata*

This *vrata* is specially observed by a married woman. This is primarily the worship of Narayana with goddess Lakshmi. It is commenced on the first day of the bright fortnight of *Margshirsha*. A married woman seeks the permission of her husband. The legend about the Marudgana, is recited to her by a *brahmin*.

Every morning after cleaning the teeth and the mouth, bath is taken. Two white wrappers are put on the body with golden ornaments. Before taking any food in the morning, worship of the Lakshmi – Narayana is performed. She is required to sing the glory of Lakshmi and Narayana.

The *mantra* to be recited in the worship is “ [Aum Namoh Bhagwate](#) ”

***Mahapurushaya Mahanubhavaya Mahabibhutipatye saha Mahbibhutibhibalimupaharani***". The *mantra* means that Aunkar-swarup Narayana who is the lord of all the brilliance and riches; she offers Him her sincere and respectful salutation along with the fruits and flowers.

The entire worship is done by reciting the above *mantra*. All sorts of *Arghya*, *pada*, *achamana*, *snana*, *vastra*, *ygopaveeta*, *abhushana*, *gandha*, *pushpa*, *deepa* and *naivedya* are offered reciting the *mantra*. The offering in the sacred fire is done twelve times using the *mantra*. At the end, the *mantra* is recited ten times. Thereafter, a *stotra* is recited. The *stotra* contains the glory of goddess Lakshmi with Narayana.

The worship is continued for one full year. During the menstrual period of the woman, her husband performs all the worship. In normal days also the husband is required to assist the wife in doing the worship of Lakshmi – Narayana. Everyday worship is concluded by worshipping the husband and also honouring the married women.

The entire twelve month long *vrata* is concluded on the last day of the dark fortnight of *Margshirsha*. *brahmins* are offered due respect and gifts on conclusion of the *vrata*.



**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 7**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**7/1 Narada – Yudhishthra dialogue and legend about Jaya and Vijaya**

Hearing the story of Diti, Parikshita went apprehensive about the impartiality of Sri Hari, “How come, Narayana would show favour to Indra and kill two sons of Diti ?” Shukdeo was not surprised by such query. He recalled the incident of Mahabhartar when *Aswamedha ygya* was performed by Yudhishthra, the grandfather of Parikshita. Shishupal and Dantvaktra were vehemently opposed to Srikrishna. Ultimately, they were killed by Srikrishna. It was observed that their spirit merged in Srikrishna. This surprised Yudhishthra and he asked Narada, present in *Ygya*, “ Why those who were bitter enemy were given ultimate salvation (*Sayujaya mukti*) ?”

Narada explained to Yudhishthra, “Narayana is neither enemy nor friend. If someone is always having his mind set on Him either with love or bitterness, he is considered to be nearer to Him. This was the condition of Shishupal and Dantavaktra. They never had their mind away from Srikrishna. Right from their childhood they always nourished hatred to Srikrishna. There was a king, Ven, who was penalized for despising Sri Hari’s name. He was never given the status of Shishupal. There was a difference in the mind set. Ven was casual and more inclined to enjoying the worldly comforts, where as Shishupal had no objective in the life except opposing Srikrishna tooth and nail on all occasions. A staunch devotee of Srikrishna also does the same thing. He does everything remembering Him and Shishupal was also having the same degree of concentration on His name. One was in love and reverence but the other was in hatred and animosity. What matters is the deep engrossment in His name, irrespective of the intention.”

Shishupal and Dantvaktra were divine doorkeepers in *Vaikuntha loka*. Once, Sankadik, who always remains naked and looks like child of the age of five / six, reached *Vaikuntha*. The door – keepers, Jaya and Vijaya, intervened while they

were freely entering the gate of *Vaikuntha*. Sankadik became angry and cursed them to become demon for they lacked the perception of differentiating between saints and ordinary beings. Jaya and Vijaya, lost their position immediately and descended downward. Sankadik went compassionate and further modified his curse by saying that their demon life would be limited to three births only.

It was they who were born as Hirnyakashipu and Hirnayaksha. Both were bitterly opposed to Sri Hari and ultimately they were killed by Him only. The former was killed for pestering Prahalad when he incarnated as Nrisinha. Hirnayaksha was killed by Varaha incarnation of Sri Hari. In their next life they came as Ravana and Kumbhakarna. They were again killed by Him incarnated as Sri Rama. In their last cycle, they were born as Shishupal and Dantvaktra. They were finally emancipated by Srikrishna.

So inscrutable is Sri Hari ! He is incomprehensible by an ordinary logic. He is never swayed by simple favour. The time cycle and the entire creation is in his perfect control. He does all deeds within the set rules of the nature created by Him.

### **7/2 Hirnyakashipu consoles his mother on killing of Hirnyaksha**

On hearing Narada, Yudhisthra further wanted to know as to why Hirnyakashipu was bitterly opposed to his son, Prahalada. Narada told the entire story. Actually, on killing of Hirnayaksha by Varaha incarnation of Sri Hari, Hirnyakashipu had gone mad about Narayana. He told that although Vishnu was impartial but the gods got Him in their favour.

*Ygya* and all sacred religious rites were the soul and body of Vishnu. He asked his devilish men to move around and stop all such practices. This would force Him to appear and then I would kill Him instantly. On performing the last rites of his brother, he came to his mother and consoled her. He also consoled Rushabhanu, the wife of his brother. Her sons, Shakuni, Shambar, Dhrishta, Bhootsantapan, Vrika, Kalnabha, Mahanabha, Harishmashru, and Utakcha were also consoled by him.

In order to establish the mortality of the body and eternity of the soul he cited an example. There was a king of Ushinagar, known as Suygya. He was killed while fighting his enemies. His wives were lamenting his death. Yamaraj, disguised as

a boy, came near to them and explained the futility of lamenting over a dead body, “The spirit does not belong to any body having any relation. It is the body only which has relation. Once the spirit is out, forget about the relationship. Never lament, and take care of your own spirit. Don’t consider this body as a soul.” Ymaraja, also told a story of a killing of a bird by a hunter. The she-bird was captured by the hunter. Her male mate was lamenting about her fate and also worried as to how he would live further in her absence, rearing the infants in the nest. In the meanwhile, the hunter aimed him also with his arrow. The male mate dropped dead. “The story has a message that when you don’t know about the immediate future about yourself why do you lament over others. Everything is mortal and transitory. Forget about the mortal life and be mindful about the universal spirit who creates, sustains and destructs the entire universe according to the rules set forth by Him”, mentioned Yamaraj. The queens and other relatives of the king, Suygya were enlightened and they performed his last rites and dispersed.

Hearing the story from Hirnyakashipu, his mother Diti and the deceased brother’s wife, Rushabhanu were enlightened. They diverted their mind on Sri Hari, rather than lamenting on the uncontrollable events.

### **7/3 Hirnyakashipu undertakes penance and Brahma bless him**

Hirnyakashipu resolved to attain ultimate power like Brahma by dint of severe penance. For doing that he went to the mountain, *Mandrachala*. He undertook the penance by raising both his hands up and balancing his body on his toes only.

With the passing of time, the *tapah-agni* (penance fire) broke out from his head. It caused a chaos all around as every thing started burning. The gods world were also under threat of the fire. All the gods assembled at Brahma’s place and requested him to control the situation. They informed that Hirnyakashipu was of the impression that like Brahma he would also attain the supreme potency and control the universe in his own way.

Brahma along with Bhrigu and Daksha Prajapati reached the Hirnyakashipu’s place. He was not visible for his entire body was covered by the wild growth of grass and had turned into ants’ place. It was the brilliance of his severe penance which had caused the break out of fire all around. Seeing nothing visible, Brahma

addressed Hirnyakashipu as his beloved son and asked as to what was his demand and desire. Brahma also sprinkled water from his water-pot (*kamandal*) over his hidden body. The moment water was sprinkled, he came out in his full form regaining his astute and strong physique. The penance had added to his brilliance.

Hirnyakashipu, seeing Brahma mounted on *hansa*, was extremely pleased. He offered him his kind salutation and prayed him with his *stuti* (glory recited). Brhma was pleased and he asked about his demand. Hirnyakashipu wanted a position of equal status which Brahma was enjoying. He also asked to be free from the occurrence of death by any of the creatures Brahma had so far created. He also wanted that no place in the universe neither water, sky, land nor forest could be his dying place. His intention was that he must be made immortal. Brahma accepted his demand and blessed him by saying that it would be so.

#### **7/4 Hirnyakashipu begins torturing the beings**

Getting Brahma's blessing he offered him his respectful worship. Brahma with the other gods left for his place. Subsequently, Hirnyakashipu had become all powerful. He captured the heaven including the Indra's palace built by Viswakarma. He enjoyed his supremacy all over. There was no opposition from anywhere. All had accepted his rule. He used to snatch the offerings of *ygya*. His cruelty had crossed all limits. As a consequence, the gods assembled near Sri Hari's place. They offered their sincere prayer and asked for rescue from the situation. They could hear a divine voice, as deep as thunder of a raining cloud. The message was to wait and watch. A time would come when they would be free from the devil.

Hirnyakashipu was blessed with four sons. Prahalad was the youngest. He was very good natured, and in all qualities, he was superior to all his brothers. He was a saintly person since childhood. He always loved the righteous ways in the life. Seeing his inclination to Sri Hari, Hirnyakashipu planned to get rid of him.

#### **7/5 Hirnyakashipu plans to kill Prahalad**

The demons had Shukracharya as their preceptor. He had two sons, Shanda and Amarka. They were given a residence near the Hirnyakashipu's palace and were assigned the duty of teaching the children and Prahalad was one among them. Prahalad was the most brilliant among the students. He used to easily remember

what his teachers taught him. When asked for, he repeated the lesson verbatim. But the content of the teaching was not liked by him. He felt that it was conducive to grow arrogance in oneself.

Once Hirnyakashipu happened to be with Prahalad in his lap. He asked him to tell something from the lessons he had learnt in the school. Prahalad told his father about the teaching which he didn't like because it was aimed to generate false arrogance in oneself. "This world is like a ditch which is well camouflaged by the green grass. One is bound to be trapped into it. The only way out is to discard the egoistic style of life and resort to remembering Narayana in a calm and quiet place", mentioned Prahalad. Hirnyakashipu was shocked to see his son becoming a devotee of his arch enemy, Vishnu. He laughed it out with the instruction to the courtiers to have a close watch on the child whether some *brahmins* were visiting the house in disguise and poisoning his mind to be a devotee of Narayana.

Prahalada was sent back to his school. The teachers, with all affection, wanted to know as to who advised him to follow Narayana; or it was on his own that he had been impressed by Narayana. Prahalad stated, "The false arrogance of "my" and "your" leads no where. One has to realize the reality of one supreme spirit, Narayana who runs the whole show. As iron is drawn towards the magnet, similarly, he has total attraction towards Narayana." The teachers were stunned to hear that. However, in order to modify his thinking they resorted to baton-punishment as other tools of *sam* (love), *dan* (gift), *bheda* (discrimination) and *danda* (punishment) didn't work. However, they taught him again about necessity of attaining *dharma* (righteousness), *artha* (wealth) and *kama* (passion) in one's life. Prahalad was very polite in his behaviour with the teachers. They thought Prahalad had now mended his ways. They took him to his mother who dressed him in best of the cloths. He was, then, taken to his father, Hirnyakashipu. He embraced him with all affection. Smelling his face, he became emotional and tears rolled down his cheeks over Prahalad.

He asked Prahalad to recite some of his favourite lessons he had recently learnt in the school. Prahalad expressed that ninefold devotion to Sri Vishnu was the best lesson one need to follow. "The nine-folds are *Shravana* (to listen His glory), *keertan* (recite His glory), *smarna* (remember Him), *pad sevana* (worship His feet), *archana* (worship Him), *vandana* (pray Him), *dasya* (be subser-

vient to Him), *sakhya* (feel friendly with Him), and *atma-nivedana* (complete surrender to Him)”, mentioned Prahalad.

The above statement enraged Hirnyakashipu and he abused the teachers that they were his enemy and had spoiled his son. The teachers, very politely, submitted that it was inherent in Prahalad and no body had taught about that. Hirnyakashipu again asked Prahalad as to how he could learn about such unwarranted lessons when his teachers didn’t ask him to learn.

Prahalad was very polite in his submission and stated , “What is happening in this world ? The crushed is being further crushed, what has already been enjoyed is again being enjoyed. Everybody is after possession and indulgence and one never cares about the transitory tenure of all the worldly pleasures. Under delusion, it is natural that one is not attracted towards the lotus feet of Srikrishna, rather worldly things attract one most.”

When Prahalad became silent after his submission to his father, Hirnayakashipu couldn’t bear him any longer in his lap and he threw him away on the ground. He commanded to kill the child for he was the enemy, born as his son. He was asked to be cut by trident. Lo and behold ! Nothing happened to him against the attack of any weapon. He survived all sorts of attacks one after another. He was put to mighty elephants to be trampled down, thrown to deadly poisonous snakes, pushed down from the high mountains, chained in the cage of lions etc. No harm could reach him. He was normal. Seeing no harm to him by any means he tried, Hirnayakashipu was much concerned. The teachers, Shanda and Amarka, told him to wait until Shukracharya comes back for he was out. Under *Varuna Pash* (chain of a god, Varuna) he was again taken in the custody by the teachers. They taught him to be possessive for pleasures through worldly *dharma, artha, and kama*. That didn’t suit his temperament. He was not receptive to all such teachings. Later, it so happened, the teachers were out, and the students were playing outside enjoying the leisure period. Prahalad thought about them, and considered his sacred duty to enlighten them also about the reality of this creation and supremacy of Narayana. When asked by Prahalad, they all came and sat around him.

### **7/6 Prahalad teaches the demons’ children**

Prahalad advised his fellow students to utilize the human life properly. “It is a rare gift from God, and it must be used for attaining Him. The worldly joy and



pleasure are easy to gain, but they all leave misery in its trace. To avoid the misery, it is essential to use the young-hood itself in getting nearer to Him. The body, when becomes old and sick, nothing can be done” , reminded Prahalad.

“The human being is easily made captive of the worldly pleasure. Once trapped, he can’t easily get rid of snare of the family bond. Such beings who always look to the welfare of the family can hardly get time and interest towards the sacred and lotus feet of Narayana” , further mentioned Prahalad.

Prahalad also asserted about the easy availability of Narayana, “One is required to surrender everything to Him with a clean and respectful heart.” He informed that Narada had learnt that from Nara–Narayana and he later, told him the same.

The fellow friends of Prahalad enquired as to how he got in touch with Narada. They asked him that since his birth he was with his mother and never went out, nor any other teacher taught him. How come, being a small child he could learn that from Narada? They asked him to narrate the complete story.

### **7/7 Prahalad learnt from Narada in his mother’s womb**

Prahalad informed that it was the period when his father had taken severe penance at Mandrachala. At that time his mother was pregnant and he was in the womb. *Devas* (gods) took this opportunity and attacked his father’s kingdom. They also declared, “As ants eat away a snake, similarly sins of Hirnyakashipu would eliminate him thoroughly.” Seeing the gods unity, and concerted attack, demon’s army ran away. Indra, seeing himself victorious plundered all around the Hirnyakahipu’s state. He seized his mother while he was in her womb. He was taking her to his place. On way, Narada saw Indra taking away his pregnant mother, Kayadhu. He forbade Indra in doing so. Indra told that he would free Kayadhu when the child was born. Indra said the still born child belonged to his enemy, so he would kill the child after the birth. Narada revealed that the child in the womb was a great saint and devotee of Narayana.

Hearing from Narada, Indra freed Kayadhu, and left the place after saluting her. Narada took care of Kayadhu and gave her shelter in his hermitage. He assured her to stay comfortably until her husband came back. My mother also served Narada with full respect. She wished to stay there until her husband was back and she also preferred not to deliver the child in his absence. Narada preached her about *Bhagawata dharma* and also the *tatva–gyan*. “I picked up what he

taught to my mother. Although, my mother does not remember anything about the lesson, but I never lose it” , revealed Prahalad.

Prahalad finally exhorted his fellow students about attaining Narayana and mentioned, “He is the only *swartha* (worldly objective ) and *paramartha* (divine objective) of a human being. His true devotion lies in visualizing Him in all the beings, creatures and objects of the world.”

### **7/8 Nrisinha incarnates and Hirnyakashipu is killed**

All the fellow students were highly impressed by the Prahalad’s expression of reality in the life. They all were convinced about the necessity of devotion of the almighty, Narayana. The teachers, Shanda and Amark, were surprised by the fact that all the students had become followers of Prahalad. They immediately informed Hirnyakashipu about the development.

Hirnyakashipu took it very seriously. He decided to kill Prahalad himself. He was in a great rage. He reminded Prahalad for disobeying him time and again. Prahalad submitted very politely. He expressed his conviction again in following the right path of remembering Narayana. He asked his father also not to take it otherwise and commence moving on the right path. Hirnyakashipu, lost his control and asked whether Narayana was present there. Prahalad confirmed about His omnipresence. When asked, whether He was also in the pillar near him, Prahalad replied in an affirmative.

Hirnyakashipu, jumped down from his throne with a sword in his hand. He imparted a severe blow to the pillar and defied Narayana’s presence. He announced to immediately kill Him if He happened to be there. Lo and behold! There was a great sound which spread all over. Everybody was scared by that. No body could make out what had happened. In the meanwhile, it was seen, one unique creature had come out of the pillar. The upper half was of a lion and the lower half was of a human being.

His mouth was wide open resembling a dreadful cave. His head was almost touching the sky. The body hair was white like moonlight. He was having thousands of hands all equipped with weapons. The nails were large and sharp. His eyes were red. The tongue was moving all around and looked like a double edged sharp sword .

Seeing that, Hirnyakashipu could imagine whether it was delusive and decep-

tive form of Vishnu. He didn't care and attacked on Nrishinha with the mace in his hand. He looked a real dwarf before Him. The brilliance of Nrisinha was only visible and Hirnyakashipu was lost and no more perceptible of identification. Nrishinha caught hold of Hirnyakashipu as if a snake was in the clutch of Garuda. He also allowed him to be free from clutch, as Garuda allows the snakes to play. Hirnyakashipu, was mistaken about that. He thought, it was because of his own strength, he had come out of Nrishinha's clutch. He again attacked on him with his sword. At the same time, the loud thunderous sound coming out of Nrisinha caused Hirnyakashipu shut his eyes. That time, Nrisinha, rushed towards him and held him firmly. He put him on his lap while He Himself took a seat on the threshold. Using his sharp nails, He pierced open Hirnyakashipu's chest. The blood oozing out from his body made Nrishinha's hair of piebald colour. It enhanced His appearance. Hirnyakashipu was dead, and he threw his body on the ground. Nrisinha had to honor the words given by Brahma to Hirnyakashipu. Brahma had blessed him to be immortal as he would never be killed by any man, woman, animal, demon or gods. He would also not die on the earth, in sky nor in water. No known weapons could kill him. He would also not die either in the room or outside it in open field. His death would never occur either in the morning, evening, day, noon, or night. Thus all sorts of assurances were obtained by Hirnyakashipu from Brahma. That had put him in fool's paradise that he would never die. Nrishinha was altogether a new form of a being neither created by Brahma nor known so far. Hirnyakashipu was killed neither on the earth nor in the sky and nor in water. He was held in his lap that too Nrishinha was sitting on the threshold of the house, neither inside nor outside. The time of his killing was twilight of sunset. The weapon used was His nails. Thus honoring fully Brahma's words, Nrisinha killed him.

Seeing that, other demons attacked Nrishinha. Nrishinha's several hands came in action, they were chasing the demons, catching them and killing them. The demons army was thoroughly routed and eliminated from the scene. At that moment, the swift movement of His hair on the neck was like a whip to the clouds. The sun and other stars had lost their brilliance when compared with His twinkling eyes. The oceans were agitated by His breath. The moving hair on His neck also caused damage to the nearby planes carrying the gods who were in the sky. The heaven was shaking. His steps caused tremor. The momentum of his body dislodged the mountains. His brilliance caused blindness all around.

His dreadful appearance inhibited others in getting closer to Him for paying honour.

Seeing, Nrishinha victorious, the gods, *gandharva*, *siddha*, *charana*, saints etc. appeared on the scene, and showered flowers over Nrishinha. All, one by one, including Brahma, Rudra, Indra, offered their sincere prayer to Him, reciting His glory.

### 7/9 Prahalad prays Nrisinha

The wrathful posture of Nrishinha had scared everybody. The gods requested goddess Lakshmi to go and bring His temper down. She tried but couldn't dare reach Him because She had not seen such posture earlier. Brahma, encouraged Prahalad, who was standing there, to go and appease Him. Prahalad took the opportunity to approach Him and lied down on His feet. Nrisinha took him up and blessed him by putting His hand over his head. This worked wonder over Prahalad. He was freed from all the balance evils and was fortunate to get closer to the supreme spirit. Prahalad had his eyes fixed on Him. His eyes were shedding tears. His mind was impregnated with the glory of the lord. He offered excellent recitation of His glory.

Prahalad expressed that when Brahma and other gods including self-realised sages couldn't appease Him by their devotional recitation, how could he, being a small fry and that too coming from a demon's family, could make Him happier. Nothing including wealth, heritage, physique, learning, brilliance, skill, wisdom and meditation could be used with certainty to appease Him. Only thing found to appease Him was His devotion. He cited an example that He was pleased with *Gajendra* (king of elephants) because of his devotion.

Prahalad further prayed Him, "As the end of the devil demon had come, He might change His wrathful posture. May His present form be worshipped by the devotees to get rid of any fear in the life. Your several incarnations have been for the benefit of the beings. In *kaliyuga*, unlike the other three *yuga*, You would maintain only invisible form. That is why Your one of the names is *Triyuga* (master of three *yuga*). O, *Purushottama* ! Ten famous techniques: silence, celibacy, listening to scriptures, penance, self – study, adhering to Self – religion, explaining and understanding scriptures, lonely living, mental recitation of His name, and meditation on His lotus feet are all of no use if the mind is

engaged in indulgence. O, Lord ! There are six ways of serving you; salutation, prayer, surrender, worship, meditating on Your louts feet, and listening to Your glory. One can't imagine maturity of the devotion in absence of anyone of them. And You are not attainable if maturity in devotion is lacking.”

Praying thus Prahalad prostrated on His lotus feet and became quiet. Lord Nrisinha was pleased and His face was illuminated with divine smile. He broke His silence by blessing Prahalad and assured him of attaining maturity in devotion.

### **7/10 Prahalad crowned as a king and legend of Tripura**

Seeing Lord Nrishinha in good mood, Prahalad instead of asking for some *vardan* (specific demand), he asked for eternal *bhakti* (devotion). For him, *vardan* was an obstacle in *bhakti-prem* (devotional love). He opted dispassionate devotion without any sort of passion in the heart or mind. Lord Nrisinha again blessed him for his dispassionate devotion but asked to continue as king of the place for one *manvantar*. Thereafter, he would be discarding his mortal remains and would be eternally accommodated in His close assembly. All gods would ever sing his glory.

Prahalad, although had expressed his mind for not putting any specific demand to Him, he could remember about his father. He submitted for mercy on him for he was always having hatred against Vishnu. Lord Nrisinha assured that his father was already emancipated.

As commanded by Lord Nrisinha, Prahalad performed the last rites of his father. Later, he was crowned as a king. Seeing him enthroned Brahma and other gods including the saints and sages offered their glory recitation to Lord Nrisinha. Brahma was advised by Lord Nrisinha not to grant omnipotent status to any cruel demon in the future. It was Brahma's grant that Hiranyakshipu had become uncontrollable by any other gods. Saying that and blessing all, Lord Nrisinha, disappeared.

Brahma and others greeted Prahalad as the king of demons (*daitaydhipati*). Shukracharya was the preceptor of demons, he also greeted Prahalad as new monarch. Brahma along with the gods and sages dispersed for their places.

This seventh *skandha* has commenced with the story of a doubt in the mind of Yudhishtara as to how Shispu was granted ultimate emancipation. The occasion was the *Ygya* being performed by Yudhishtara, and Srikrishna had killed

Shisupal when he crossed all the limits of the etiquette and discipline in the assembly of the elite invitees. Narada was present in the assembly and Yudhishtira had put his doubt before him. He narrated the story of Jaya and Vijaya and it was they who under the curse of Sankadik had taken three births. One of them was of Hirnyakashipu and Hirnyaksha. The other was of Ravana and Kumbhakarna. The third was of Shisupala and Dantavakra. Narada concluding the story further narrated one more story as to how Shankaraa was in trouble due to Mayadanava. Mayadanava was a great magician mentor of demons. Srikrishna has helped other gods in humiliating demons. They approached Mayadanava. He devised three invisible aeroplanes, made of gold, silver and steel and they were called *Tripura*. The planes were used to perform invisible attack on the gods. The gods were in deep distress and suffered great loss. They approached Shankaraa for their help. Shankaraa helped by killing demons using his bow and arrow. All the deceased demons were given fresh life by Mayadanava for he had in his possession a tank of nectar. The nectar made the demons immortal. Shankaraa got worried. Srikrishna could realize that and he devised a way out. He himself disguised as a cow, and Brahma became the calf. They entered *Tripura* (the three planes) and drank all the nectar from the tank. The demon's security of the tank could see all that happening but he couldn't help for he was enchanted by the beauty of the cow and the calf.

Srikrishna devised a special chariot for Shankaraa. Mounted over that Shankaraa attacked the demons and he could eliminate the entire *Tripura*. As a mark of glory, this added one more name to Shankaraa; since then he was called *Tripurari*.

### **7/11 Manava dharma, Varna dharma and Stri dharma**

Yudhishtira further enquired from Narada about the *sanatana dharma* (eternal religion) including the practices of *varna* (community) and *ashrama* (phases of life). There are four *varna* and four *ashrama*. *brahmin*, *khsatriya*, *vaisya* and *shudra* are four *varna* (communities). The *ashrama* (phases) of the life are *brahmacharya* (celibacy), *grihastha* (married domestic), *vanaprastha* (shedding the domestic life), and *sanyasa* (complete renunciation). This has been set up by Narayana Himself for the smooth functioning of the human society.

Narada expressed his pleasure on the merit and objective of Yudhishtira. He explained that Narayana who was engaged in a penance at *Badrika ashrama* had the credit to come as a human being from Dharma and Moorti (daughter of



Daksha). Narada informed that he had learnt the *sanatana dharma* from Him only. It is said there are thirty characteristics of *Dharma*. They are *Satya* (truth), *Daya* (compassion), *Tapsya* (penance), *Shauch* (sacredness), *Titiksha* (endurance), *Uchita–anuchita* (appropriateness of consideration), *mana–sanyama* (control of mind), *Indriya–sanyama* (control of passion), *Ahinsa* (coexistence), *Brahmacharya* (celibacy), *Tyaga* (sacrifice), *Swadhyaya* (self–study), *Saralata* (transparency), *Santosha* (self–contentment), *Sant-seva* (service to sages), *Sansarik cheshta nibriti* (dispassion), *Nirabhiman* (non-arrogance), *Maun* (silence), *Atma-chinthan* (introspection), *Anna – dana* (gift of food), *Istadeva darshana* (realising God’s presence in other beings), *Srikrishna nam-guna-leela shrawana* (listening to Srikrishna’s name, glory etc.), *Keetran* (reciting His name), *Smarana* (remembering His name), *Seva* (His service), *Puja* (worship), *Namaskar* (salutation); *Dasya* (attendant), *sakhya* and *atma-samarpan* (fond love, and self-surrender ).

Those who pass through sixteen *sanskara* (sanctifying ceremonials) from the time of his coming in the mother’s womb and onwards are called *Dwija*. *brahmins* are specially adopted by Brahma. Their main duty is to perform *ygya* (sacrifice), *dana* (charity), *adhyayana* (study) and *brahmacharya* (celibacy). They need to perform and also help in performing these activities.

*Kshatriya* are the protector and warrior class. Except *brahmins* they collect tax for this purpose from all other *varna*. They should never accept charity.

*Vaisya* need to earn livelihood by cow rearing and agriculture. They need to attend the command of *brahmins*.

*Shudra* are for the service to the *brahmins*. Their livelihood need to be provided and maintained by their master.

There are four main ways of earning livelihood for *brahmins*: *Varta* (accept gift in return of guiding *ygya*, and teaching), *Salin* (gift without demand), *Yayavara* (wandering and collecting only for livelihood by asking), *Shilocha* (the left over grains in the fields after harvesting). Unless there is emergency, the low *varna* people should never resort to higher *varna vriti* (profession). *Kshatriya* can adopt *brahmins*’ profession but shall never accept charity. There are five sorts of profession: *Rita* (*shilocha* i.e., living on left over grains in the fields), *Amrita* (*salin* i.e., getting without asking), *Mrita* (*yayavara* i.e., get-

ting on asking), *Pramrita* (agriculture), *Satyanrita* (*vanijya* i.e., commerce and business), *Swan-vriti* (service to the low *varna*). *brahmin* and *Kshatriya* should never adopt the last one, *swan-vriti*.

The qualities of *brahmins* are in maintaining *Shama* (calmness), *Dama* (conquering senses), *Tapa* (penance), *Shaucha* (sacredness), *Santosha* (contentment), *kshama* (tolerance), *saralata* (transparency), *gyana* (knowledge), *Daya* (compassion), *bhagawata parayanta* (surrender to the supremacy of God), *Satya* (truth).

The qualities of *Kshatriya* are in maintaining *yudha-utsaha* (pleasure in the battle field), *veerata* (bravery), *dheerata* (endurance), *tejaswita* (brilliance), *tyaga* (sacrifice), *manojaya* (winsome), *kshama* (tolerance), *brahmin-bhakti* (devotion to brahmins), *anugraha* (mercy), *praja – raksha* (protecting the people).

The qualities of *Vaisya* are in maintaining devotion to *devata* (other deities), teacher and god; to possess *artha* (wealth), *dharma* (righteousness), and *kama* (passion); theism, enterprising, and interactivity.

The qualities of *Shudra* are to maintain politeness with high *varna* people, cleanliness, sincere service to the master, *ygya* performance without using *vedic mantra*, no theft, observing truth, protecting cows and *brahmins*.

The married woman must consider the husband as god. She need to keep the husband always happy by taking proper care of his relatives and friends and observing his commands.

For *chandala* and *antyaja* (lowest *varna*) it is required to observe the inherited practices. It is always beneficial to observe the *varna dharma* (profession).

### **7/12 *Brahmacharya* and *Vanaprastha ashrama***

Those who are *brahmachari* (celibate) and stay with the teacher at his hermitage must observe total discipline. He must follow the set rules sincerely. In the morning, he should worship the teacher, fire, the sun and the God. *Sandhya gayatri* (reciting both times: morning and evening *gayatri mantra*) by observing silence. He should commence and end his lesson with his teacher with salutation. As enjoined by the scriptures, he must wear *mekhala* (waist-lace), use *mrigacharma* (deer skin for seating), wear *vastra* (cloth), keep *jata* (hair lock), adopt *danda* (appropriate size baton), keep *kamandalu* (water pot), and wear

*ygyopaveeta* (sacred thread across the left shoulder). He should offer the alms collected to his teacher in the morning and the evening. He should take his food on his command, and in absence of command maintain fast. He should eat less. He should perform his duty with excellence. He should be respectful. He must have total control on his passion. He should never keep association of women.

The above rules apply to the domestic life holder and also for the one who adopts renunciation in the life. For domestic holders the living at the teacher's hermitage is optional as he has to stay at home with his wife. The celibate should never use oil and scented ointment over the body. On the command of the teacher, he may enter *grahsthya* (second phase of the domestic life), *vanaprastha* (third phase of the detached life), and *sanyas* (last phase of renunciation in life).

Those who enter *vanaprashtha* should never take rice, wheat etc. produced after tilling of the land. He should never take something cooked with fire. He can take the one cooked with sun's heat. He should take *kanda* (sweet potato), *mula* (sweet roots), and *phala* (fruits). One must stay in *vanaprastha* status at least for twelve, eight, four or one year. When the observance of *vanaprastha* becomes difficult due to old age, he must renounce living on grains. He should observe fast. He must raise his mind above the bounds of arrogance and selfishness. He should control his breathing. He must practice merging his identity, while taking and releasing each breath, with the almighty.

### **7/13 Yatidharma and dialogue of Prahalada and Awadhoota (ascetic)**

During *vanaprastha* if one attains the capacity to concentrate fully on *brahmavichara* (contemplating about the universal spirit), he should adopt a life of renunciation. In such life, one discards everything, except his body. He must not stay for more than one night at one place. He can put up a small strip of cloth just to cover his sex organs. He must be friendly to all beings and should never depend on any other except himself. He should never gather people in his following, neither deliver lecture, nor study great literary works. For a renouncing saint, no *varnasrama dharma* is applicable.

There is one story in this regard. Prahalad, while ruling as the king, thought of moving around to watch peoples' life style and their general impression about God. He was passing on the foothill of *Sahya* mountain range. It was on the bank of Kaveri, he could see a saintly personality lying down on the earth. It

was Duttatreya Himself. Dust has collected over his body. Prahalad went near him and bowed his head over his feet. Prahalad enquired as to how he was maintaining a good physique. “Good physique comes from nourishment and nourishment comes from the food. You are not involved in worldly activities but you still maintain a neutral posture by simply lying with ease, without caring for the people around you who are engrossed in the worldly life” , mentioned Prahalad.

Duttatreya replied with smile on His face. He pointed out, “*Trisna* (hankering) is the root cause of all the evils. Nothing can ever satisfy the hankering. Due to hankering, He said he had been suffering the cycles of death and birth. The worldly people make all efforts to attain happiness and get rid of sorrow, but reverse takes place. In reality no worldly element can provide happiness. It is one’s self which is always in pleasure. One has to understand this and merge himself with his own self. “

Duttatreya further revealed that bee and pantheon had been his mentors. Bee work all the time to collect honey but others rob it from them. A pantheon lies down without caring for his normal need. This suggests that one should keep away from the worldly indulgence.

### 7/14 Norms of the Domestic life

Those who lead married domestic life need to attend all the needs of the life by practice of *karma*. He must perform and he should imagine that he is obeying Narayana’s command. He must offer all the acts and fruits to Him. He must realize the associates in the life are transitory. Outwardly, he may look like a domestic being but inwardly he must try to maintain detachment from the worldly objects and beings. He need to develop close bond with Narayana. This could be done by devoting some time in reciting His glory and meditating upon Him constantly.

Whatever wealth he gets should never be possessed beyond requirement. All the gains in the life are due to his own fate and gift of god. He should never hanker after possessing beyond requirement. He need to be self contented.

One must offer oblation in respectful remembrance of the forefathers in the month of the dark fortnight of *Aswin*. There are other occasions also, viz., *ekadashi*, *dwadshi*, *purnima*, *vaishaka shukla tritya*, *kartik shukla navami* etc. when the appropriate ceremonies need to be performed.

The beneficial places are where Narayana's idol is established and worshipped. The *Ganga* river is another beneficial place. Some of the sacred places are *Pushkar*, *Kurukshetra*, *Gaya*, *Prayaga*, *Pulhashram* (*Shalagram kshetra*), *Naimisharnaya*, *Phalgun kshetra*, *Setu bundha*, *Prabhasa*, *Dwarka*, *Kashi*, *Mathura*, *Pampasara*, *Bindusarovara*, *Badrikashrma*, *Alakananda*, the places where Lord Rama stayed – *Ayodhya*, *Chitrakuta*, *Mahendra* and *Malaya* mountains.

Srikrishna is the genesis of the entire creation. He is the only sacred character. He need to be worshipped in all the forms. His idol and images provide all sorts of benefits leading to final emancipation. The greatest pleasure in the life is to worship Him.

### **7/15 Moksha Dharma for Grihastha**

One must donate liberally to the able beings after performing *Shradha* (offer to forefathers). While donating, the recipient need be considered as the representative of Narayana Himself. During offering to forefathers, no meat be served nor used at all. All sorts of killing need be avoided.

There are five sorts of sin: *Vidharma*, *Paradharma*, *Abhasa*, *Upma*, *Chala*. The one which interferes the righteousness although performed with good intention is *Vidharma*. Somebody else's lesson meant for some other being is *paradharma*. *Pakhanda* (hypocrisy) is *Updharma* or *Upma*. Inappropriate interpretation of scriptures is *chala* (deception).

The sacred man should never long for possession of wealth even if he is poor. It is like dispassionate life of a python. One must learn to live dispassionately.

One must win over greed. This helps in winning over the anger.

For all such practices one must have a *guru* (mentor). It is his blessings that one succeeds in winning over the unwanted desires of the life.

It is mentioned in *Upnishda* that the body is the chariot and the sense organs are the horses. Soul is the master enjoying the ride. *Buddhi* (wisdom) is the charioteer. Mind is the rein. *Dharma* and *Adharma* are two wheels. *Parmatama* (universal spirit) is the destination. So long as the horses of sense organs are restrained one enjoys the ride and expects to reach the destination. The moment sense horses go willful the ride is disturbed and one loses the path leading to a

catastrophic fall in the worldly dark well.

The *vedic* practices are *pravriti-parka* (passionate) and *nibriti-paraka* (dispassionate). The former causes the cycle of birth and death where as the latter leads to salvation. The passionate takes the *pitriyana* and the dispassionate take the *devayana* after death.

Narada revealed his own origin. In one of the past lives he was a *gandharva*. His name was Upbarhana. He was well respected among *gandharva*. His form, body and charming personality was excellent and matchless. The women used to be attracted towards him. Once *Gyan satra* (discourses on God) was organized by *devas* (gods). All *prajapati* and saints were invited. The glory of Narayana was to be presented using musical and vocal song-full presentation. He reached there surrounded by the female *gandharva* performing the general presentation to please the worldly beings. Seeing inappropriate presentation, gods cursed him to lose all the charm and provision of a *gandharva* life. He was cursed further to become a *Shudra*. He was born as a maid son. Fortunately, he was staying in a hermitage serving the saints and sages. That salvaged his life to the life of a saint among saints.

Narada praised Yudhishtira for becoming fortunate enough in getting close association of Narayana Himself in the form of Srikrishna. Yudhishtira realized His presence and worshipped respectfully both, Narada and Srikrishna.



**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 8**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**8/1 *Manvantra* detailed**

When Parikshita listened the *Srimada Bhagawata purana*, six *manvantra* (1 *manvantra* = 432000 human years, or 1/14 th part of one day of Brahma) had elapsed in that particular *kalpa* (ref. Skandha 3/11). Out of six, the first one, administered by Swambhuva Manu was already explained to him by Shukdeo. Aakuti, the daughter of Manu was blessed with Ygyapurusha who incarnated to teach eternal *Dharma*. His another daughter, Devahuti was blessed with Kapila. Manu with his wife Shatrupa had taken renunciation. He chose a place on the bank of river Sunanda. Both undertook a severe penance, by standing on one foot only, for hundred years. They constantly prayed the Lord as supreme one to whom every one surrenders.

Once they were attacked by demons as they were hungry and looking for food. Seeing that, Ygyapurusha *bhagwan* accompanied by His son, Yama and other gods came to rescue the meditating couple against the demons. The demons were killed and Ygyapurusha resumed the rule of the heaven.

The second *manvantara* was commanded by Swarochisha Manu. He was son of fire god and his sons were Dyumana, Sushena and Rochishman and others. In that *manvantara*, Rochan was Indra, and the principal deities were Tushita and others. Urjasthambah and others were *saptarishi*. There was a saint, Vedshira, whose wife was Tushita. They were blessed with Narayana as their son who was known by His name Vibhu. He was a celibate for the whole life, and eighty-eight thousand saints were his followers.

The third *manvantara* belonged to Uttam Manu. He was son of Priyavrata. His sons were Pavana, Srinjaya, Ygyahotra and others. The seven sons of Vashistha, Pramada and others were *saptarishi*. Indra was Satayjeet, and principal deities were Satya, Vedashruta and Bhadra. Sunrita, wife of Dharma, gave birth to

Satyasena who was incarnation of Narayana. He, assisted by Indra, eliminated the immoral and cunning demons and *Yksha* of that period.

The fourth *Manu* was Tamasa. He was own brother of Uttama, Manu of the third *manvantara*. He had ten sons Prithu, Khyati, Nara, Ketu and others. Indra was Trishikha. Satyaka, Hari and Veer were principal deities. The *saptarishi* were Jyotirdham and others. Vidhriti had sons Vaidhriti, who retrieved Veda. Harini, wife of Harimedha a sage, gave birth to Hari who was incarnation of Narayana. In this incarnation, He protected *Gaja* (elephant) against *Graha* (crocodile).

### **8/2 The crocodile seizes the elephant**

Trikoot was a beautiful mountain in the *ksheersagara* (milky ocean). It was ten thousands *yojana* high. The mountain was rich in all sorts of trees, plants, flowers, animals and birds. There was one garden possessed by a saint, Varuna, at the foot of the hill. The garden was called as *Ritmana*. In the mid of the garden, there was a scenic pond full of water. The lotus had covered the pond. It was surrounded by all sorts of trees.

In that zone, there used to be an elephant called Gajendra. He was mighty and king of all the elephants. Even lions and tigers were scared of his strength. The small animals dogs, deeretc. were free to him because of his compassionate nature. Once he was moving around with a large group of feminine elephants along with their kids. They were tired by moving in sun. They felt thirsty and moved towards the pond in side the *Ritman* garden.

Reaching the pond, they quenched their thirst. Subsequently, they enjoyed the fragrant and cool environment and entered deep in the pond water. Gajendra sprayed water over other companions. They were enjoying the time, but Gajendra was destined for some fatal tussle. His foot was seized by a mighty crocodile who dragged him deeper in the pond. Gajendra also tried against the crocodile and both were struggling to win over the other. In the process, several times, Gajendra dragged the crocodile to the bank from where the crocodile dragged him back in the water. The companion of Gajendra also tried to save him but all in vain. The struggle continued long for one thousand years. All the gods were also surprised by the ensuing struggle between the Gajendra and the crocodile. Gajendra had gone weak. The crocodile was stronger because it was a creature

of the water. At last, Gajendra thought of remembering Narayana as all efforts of getting freedom from the clutches of the crocodile had gone in vain. He felt he was going to breath his last, so he offered a compassionate prayer to Narayana.

### **8/3 Gajendra surrenders to Narayana**

Gajendra meditated deeply in his mind, and due to his past life's rich *sanskara*, he offered a sincere prayer to Narayana. His prayer speaks thus :

“The one who is the lord of all the creatures and who has created the entire universe, he bows down to Him.

This world is established in Him and He is ever present in all, he surrenders to Him.

The world is like the web of delusion, which sometimes appears to be real and some times false. He has a constant sight over all this and is witness to all happenings. Let Narayana protect him.

During the ultimate dissolution everything including all worlds (*loka*) and mighty *lokpala* are annihilated; there prevails all around the regime of only pitch darkness, but He is there, above all, without affected at all. Let Narayana protect him.

His *leela* (game of creation ) is inscrutable, His real form is not known to either of the gods or saints. He assumes varieties of forms like a magician. Let Narayana protect him.”

Gajendra offered an immensely appealing prayer to the Lord Narayana. No other gods were moved by his prayer. Lord Narayana was moved and he rushed on his *vedmaya* mount Garuda. Gajendra was almost nearing the end of his life as his whole body had drowned in the water and a very small portion, like the point of a needle, of his raised trunk was above the water surface. He could see Narayana rushing towards him. He plucked a lotus flower and offered to Him as mark of honour for he couldn't do anything more than that as he was about to breath his last. Narayana finding Garuda slow, jumped down. He seized Gajendra and took him out of water along with the crocodile. He used His *Sudarsana Chakra* to kill the crocodile, and Gajendra was rescued.

### 8/4 Past lives of *Gajendra* and *Graha*

Seeing the unbelievable occurrence of the incidence, the gods assembled there showered flowers on Lord Narayana. They recited His glory. In the meanwhile, the crocodile got a resplendent body. In his previous life, he was a *gandharva*, and his name was Huhu. Under the curse of the saint, Deval, he had become a crocodile. He offered his sincere prayer to Narayana, and with His blessings left for his *lok* (*gandharva loka*).

The elephant, Gajendra, also getting the contact of Narayana changed his mortal form, from an elephant to a four armed *peetambra-dhari* (silk clad) divine being. In his past life, Gajendra was a king of *Pandya* region of *Dravida desha* (Tamil Nadu). He was then known by the name Indradyumna. He was a great devotee of Narayana. Once, he went to the Malya hill. He was deeply engrossed in worshipping Narayana there. By that time, the saint, Agstya with his disciples happened to move past him. Agstya received no attention from the king, and he was enraged for being disrespected by the king. He cursed him immediately to become an animal of great inertial constraint, an elephant.

Later, the king got the birth as an elephant. His past relation and bond of devotion to Narayana could help him. He was liberated from the life of an animal and was given the life of a *divya parshada* (attendant) of Narayana.

Narayana, before leaving, mentioned to all the gods present there, the significance of the prayer offered by Gajendra, “That would liberate others from all sorts of sorrow and grief, if recited in the early hours of the morning.”

### 8/5 Gods approach *Brahma*

The fifth *Manu* was Raiwata. He was own brother of the fourth Manu, Tamasa. His sons were Arjuna, Bali, Vindhya and others. Indra was Vibhu, and he was chief of *Bhutraya* and other gods. Hirnayroma, Vedashira, Urdhvaabahu and others were *saptarishi*. Shubhra *rishi* was having Vikuntha as his wife. They were blessed with a son Vaikuntha who was incarnation of Narayana. He, at the instance of goddess Lakshmi and to keep her happy, established the *Vaikuntha*.

The sixth *Manu* was Chakchusha, son of Chakchu. His sons were Puru, Purusha, Sudyumna and others. Indra was Mantradrum, and principal deities were Appya and others. Havisyamana, Veeraka and others were *spatarishi*. The Lord of the

universe, Narayana, incarnated as Ajit from the womb of Sambhuti, wife of Vairaja. He churned the ocean and gave nectar to the gods. In the form of the tortoise, He supported Mandrachala, the stirrer.

According to an incident mentioned in *Sri Vishnupurana*, Indra had lost his excellence and control over the heaven. It happened thus: Once Durvasa, out of affection to Indra offered him a garland of flowers which was obtained by him from Narayana as His *prasad*. Indra didn't extend due honour to the garland. He threw that over his mount's head. The mount, Airavata, threw that on the ground and trampled that. Durvasa lost his cool, and cursed Indra to immediately lose his dominance over the heaven. Demons attacked, and gods had to flee away from the heaven. The heaven was under the control of demons.

Indra and other gods approached Brahma and apprised him about their plight. Brahma meditated for a moment and then with his smiling face he addressed them. Brahma expressed the supremacy of the Lord Narayana. He offered a long and sincere prayer glorifying Him. He sought Narayana's interference to redeem the status of gods and Indra.

### **8/6 Gods and demons prepare for ocean churning**

Pleased by the prayer of the gods, Lord Narayana appeared before them. His intense brilliance could make most of them blind to see Him. Only Brahma and Shankara could visualize His real form. He was four armed equipped with all His insignia. He was clad with *peetambara* (yellow silk). The *vanamala* around His neck and *Kaushtabhamani* on chest helped decorate the *Sree* (icon of Lakshmi), and *Vatsa* (icon of the foot of the saint Bhirgu) symbols over His chest. Seeing present among them, Brahma and Shankaraa offered recitation of His holy glory. They bowed to Him time and again.

Narayana advised them to develop friendship with the demons. The present time was favourable to demons only. Gods need to maintain restraint for a while and the peace with demons would give them better return. In the meanwhile, they need to unite with demons for *samudra manthana* (churning of the ocean). The product of *samudra manthan* would be harbinger of their developments.

Saying that Narayana disappeared. Gods lead by Indra approached the demon king Bali. Both, demons and gods, agreed to the plan of *samudra manthana*. They collectively went to uproot *Mandrachala*. On uprooting of *Mandrachala*, its transportation to the *Ksheersagara* became a daunting task. Both, demons

and gods, lost several lives in their effort to move it towards the ocean. Ultimately, they all gave up.

Narayana saw them in despair. He reached there mounted on Garuda. He very easily held the *Mandrachala* in his hand while mounted on Garuda. The *Mandrachala* was taken to the ocean. Garuda, after dropping the *Mandrachala* there, disappeared with Narayana.

### **8/7 *Samudra manthan* commenced, Shankaraa controls evils of the poison**

Vasuki, the king of snakes, was promised a share of *Amrita* (nectar). He agreed to participate in the *samudra manthan*. Vasuki was used as the rope wrapped around *Mandrachala* to help it revolve as a true vertical stirrer; the *Ksheersagara* was the container. Narayana, who was in the form of *Ajit*, went forward and held the mouth side of Vasuki. Gods followed Him. *Asura* (demons) considered taking tail end of Vasuki as their insult for they took themselves much more superior than gods in strength, skill and all other matters. Holding the tail-end while stirring they took it as a bad omen also for them. They decided to keep away from the *manthan* (churning). *Ajita Bhagwan*, smiled and left the mouth –end and came to hold the tail-end of Vasuki. Gods followed Him. Demons happily returned and took the mouth-end.

The churning commenced. It was observed the *Mandrachal* was sinking which lead to wastage of the effort applied. *Ajit Bhagwan* took it as an act of *Vighnakaraka*. He immediately assumed the form of a large tortoise and sat under the *Mandrachala* to hold its base over His back. He also assumed the form of another heavy mountain who could be pressing the *Mandarachal* down and keeping it in equilibrium while the churning was going on. The churning warmed up. Vasuki began breathing fast due to motion given to his body. That produced hot and poisonous air from his mouth. The demons holding the mouth -end were in trouble. They badly suffered and lost their strength. Gods were also not free from the adverse effect. The poisonous emission with hot wind was coming toward them also. They also suffered set back. Seeing that *Ajita Bhagwan* invoked slumber to Vasuki. Clouds were invited to pour cold water on the gods. The demons also felt cold breeze from the ocean. They were relieved of their sufferings.

The churning didn't yield anything. *Ajit Bhagwan* couldn't bear that and He



Himself joined the churning. His great *shyam* (light -blue complexion resembling a rainfed cloude) *sharira* (body) wrapped with *peethambra* (yellow silk) looked very magnificent. He captured everybody's attention. He was four handed and he gave a real boost to the churning. The ocean water was deeply agitated. All the creatures were scared and began leaving the ocean in despair. All observed *halahala* (acute poison) coming out of the ocean. This caused a large suffering to the people. They were running out of their homes to save themselves from the hot wind and break out of fire by the *halahala*. The *Prajapatis* ran to Shankaraa for help. Shankaraa was at mount *Kailas* surrounded by sages and *siddha*. He was approached and prayed by the *Prajapatis*.

Shankaraa was impressed by their prayer. He resolved to protect them and expressed his intention of taking the *kalkuta* (*halahala visha*) poison to goddess Parvati. She knew his potentiality and she consented to that heartily. Shankaraa took that on his palm and drank it soon. The *halahala* left its impact on him also and his throat went blue. That added one more name to Shankaraa, *Neelkantha* (blue throat). The beings of the world were relieved from the sufferings of the *halahala*. Some drops of the *halahala* fell on the ground and produced poisonous creatures, viz., scorpion and snakes etc.

### **8/8 Churning yields Amrita and Lord appears as a charming woman (Mohini)**

Shankaraa took the *halahala* and this brought relaxed moments to all the gods, demons and other beings. The churning was resumed with renewed excitement.

Here comes *Kamdhenu*, the provider of all the materials required to perform *ygya*. She was gifted to *brahmavadi rishi* (self – realised sages). The churning continued.

Here comes *Ucchaishrwa*, the white horse of moonlit shining. This was gifted to Bali, the king of demons. As advised by Ajita, Indra consented to this.

Here comes mountain like, white in colour, the *Airawata* elephant. Indra got it.

Here comes *Kaustubha* (*padmaraga*) *mani* (diamond). Ajita put it on His chest.

Here comes *Kalpavriksha*, the heavenly tree which offers everything on demand. Gods got it.

Here comes the heavenly damsels (*apsara*). Gods got them.

Here comes the goddess *Lakshmi*. The brilliance and resplendent beauty enchanted all the beings. She was given a warm welcome. Indra brought a beautiful seat for her. The rivers embodied in human form brought sacred water in golden pitchers for her *abhisheka* (worship). The earth offered all herbs for worship. The cows offered *panchagavya* (five products of cow: milk, curd, ghee, gobar and *mutra*). The spring season (*Vasanta*) himself produced the flowers and fruits. With the items thus collected the sages performed her worship. *Gandharava* presented musical song. The dancers were busy in their excellent presentation. The clouds took human form and presented all sorts of music of *mridung*, *damroo*, *dhola*, *nagara*, *narsingha*, *shankha*, *venu* and *veena*. The mother goddess took her seat with a lotus flower in her hand. The *diggaja* (directional deities) poured pitcher-full of water over her for her bath. The *brahmins* were reciting the *Vedas*. The ocean offered her the yellow silken dress. Varuna offered her extremely scented *vaijanti* garland. Prajapati Viswakarma offered her the varieties of jewels. Goddess Saraswati offered her a garland of gems. Brahma offered her lotus flowers. The Naga (serpent king) offered her two earrings.

After receiving the warm welcome, she moved with a garland of louts in her hands to offer to someone of her choice who would possess her. She moved around from gods to sages to demons and thought of their characteristics. Some one was a great *yogi* but he was short tempered. Some sage was an accomplished one but had no desire for her and had his eyes shut. Some gods were mighty but unrestrained in their passion. Contemplating she moved to *Ajit Bhagwan*, Narayana Himself. She dropped her garland around His neck. Narayana also accepted her and placed her on His chest. She gave a compassionate and kind look to all others. All the sages, gods and other beings were happy to see that the mother goddess was placed on Narayana's chest. All greeted her by showering flowers. She also blessed them all.

The demons were sad seeing themselves ignored by the mother goddess Lakshmi. However, the churning resumed.

Here comes, *Varuni*, a beautiful woman. She was possessed by the demons. The churning continued.

Here comes a handsome well built man holding the pot of *amrita* in his hands. He was Dhanvantri (the knower of all the medicines). He looked blue hued like Narayana Himself. The demons captured the *amrita* from his hands. The gods were grieved. Ajita consoled them. The demons were in conflict among themselves as to who would take the *amrita* first. A great confusion prevailed. The pot was moving from one group of demons to the other. The chaos escalated and the *amrita* was not available to anyone so far.

In the meanwhile, here comes an exquisitely beautiful young woman. The demons were enamored by her beauty. They drew closer to her, and their attention was diverted from the *amrita*.

### 8/9 Mohini distributes *amrita*

Mohini, with a rarely seen beauty, moved towards the demon. The demons who were at loggerheads in the matter of distribution of *amrita*, moved towards her. They enquired who she was and from where she came. They also stated about their conflicting issue. They requested her to be a judge and distribute the *amrita* among them appropriately. She smiled and spoke. O demons, don't believe me. I am a characterless woman where as you all are from the rich heritage of Kasyapa muni. How do you expect me to be your judge. A woman like me, and a dog, should never be relied upon; both change their loyalty according to their convenience.

The point blank frankness of Mohini impressed the demons. Now they all expressed their reliance on her and handed over the *amrita*—*kalasa* (pot) to her. She again asked whether her decision of appropriate or inappropriate distribution would be accepted to all. They all were affirmative and Mohini was entrusted by the demons to distribute the *amrita* among them according to her sweet will.

She announced the date and norms of distribution. Accordingly, all kept fast for a day. Next day they all performed their religious rituals of *havana* (offering sweet rice and milk porridge) to the fire. All, after worshipping their deity, assembled and took their seat facing east. They were beautifully dressed.

Mohini asked demons and gods to form separate rows. Accordingly they took their seat and demons and gods were in two different rows. Mohini, moved first towards the demons row. She then went to the gods and commenced the distri-

bution from them. Demons couldn't say anything as they were captivated by her beauty, and also feared her mood lest she took ill of that.

The gods were taking the nectar and Rahu, one of the demons, joined the gods row in disguise. He got the *amrita* and drank it. The sun and Moon could know about his disguise and they disclosed it to Mohini. The Lord Narayana, immediately used His *sudarshan* disc to cut Rahu's throat. His body and heads were thrown apart. As the head had taken the *amrita* dose it became immortal. He was therefore given the status of a planet by Brahma. On full moon night or the darkest night day, Moon and the sun respectively are afflicted by Rahu and this is characterised by the occurrence of lunar and solar eclipse.

Mohini completed her objective of distributing the *amrita* among gods. Lord Narayana discarded His disguised form of Mohini and manifested as Lord Narayana. Although, both demons and gods had initiated jointly to achieve *amratava* (immortality), gods could get that but demons were denied. It happened because gods had faith in Narayana and they offered all their efforts in His name. All the worldly acts if performed as a worship to Him, the *jeevatma* (soul) is exonerated of sin and becomes dear to Him.

### 8/10 Gods and Demons on battle field

Both the demons and the gods had started the ocean churning with equal zeal. The gods, for all their performances, were dependent and obliged to Narayana. Contrary to that the demons were proud of their own might and strength. Ultimately, the most sought-after product, the *amrita* went in the gods' share. Narayana, in the form of Mohini, could get the *amrita* retrieved from the demons' hold and it was distributed to the gods. After doing that, Narayana left the site mounting his Garuda for *vaikuntha loka*.

The demons felt that the purpose of uniting with the gods had been defeated. They chose again to attack on the gods. The gods were revitalized after taking *amrita*. They faced the demons boldly. They were engaged in a vicious battle on the coast of *ksheersagara*. That became famous by its name *Deva-Asura Sangram* (battle of demons and gods).

The captain of the demons contingent, Bali, son of Virochana, was mounted on a plane called *Vaihayasa*. It was made by Maya Danava. The plane was capable of moving on the user's choice. It could sometimes be visible and sometimes

could be invisible also. It was fully equipped with all the fighting weapons. The other demons were riding varieties of mounts. Some were on animals, some on birds, and some were on human beings also. The important among demons were Swami Namuchi, Shambara, Bana, Viprachitti, Ayomukha, Dwimurdha, Kalanabha, Praheti, Heti, Ilwala, Shakuni, Bhootsantap, Vajradanstra, Virochana, Hayagreeva, Shankushira, Kapila, Meghadundubhi, Taraka, Chakraksha, Shumbha, Nishumbha, Jambha, Utakala, Arishta, Arishtanemi, Tripuradhipati, Maya, Pauloma, Kakleya, Niwatkavacha and others. They had defeated the gods several times in the past, and they were therefore quite excited to settle the score immediately. They blew their conch inviting the gods in the battle field.

The gods led by Indra, mounted on Airavata elephant, took their position opposite the demons. Indra was engaged with Bali, Swami Kartikeya with Tarakasura, Varun with Heti, and Mitra with Praheti, Yamraja with Kalnabha, Viswakarma with Maya, Twasta with Shambrasura, Savita with Virochana, Aparajita with Namuchi, Aswini kumar with Vrishaparva. The sun was fighting with the hundred and odd sons of Bali; they were led by Bana. The moon fought with Rahu, and the wind god was engaged against Puloma. The goddess, Bhadrakali attacked on Shumbha and Nishumbha. Mahadeva was fighting with Jambhasura, and Fire god was engaged against Mahishasura. The sons of Brahma, Marichi and others were engaged against Vatapi and Ilwala. Kamdeva (cupid god) was fighting Durmarsha, Matiguan with Utakala. Brihaspati, the gods' preceptor was facing Shukracharya, the demons' preceptor. **Narkasura was fighting Sanischara.** The other pairs facing each other were, Marudgana with Nivatkawacha, Vasugana with Kaleya, Viswadevagana with Pauloma, Rudragana with Krodhavasa.

The demons invoked their illusory power and created great despair among the gods. The gods suffered adversely on the hands of Bali who was endowed with all such illusive skill. Bali dropped large burning mountains over the gods. The gods remembered Sri Hari. He immediately appeared mounted on Garuda. Kalnemi, a monstrous demon mounted on a lion, charged his *trishoola* on Garuda. Sri Hari very conveniently grabbed that before that could hurt Garuda. Kalnemi was killed with the same *trishoola* which was hurled by him. Mali, Sumali and Malyavan were slain by the *Sudarshan* disc of Sri Hari

## 8/11 End of the battle between the Gods and the Demons

Lord Narayana's kind gesture to the gods encouraged them in the battle field. The gods were looking victorious and the demons suffered a great loss of their lives. Indra, saw Bali moving within his eyesight. He challenged Bali and chided him for his illusory war tactics. Bali replied Indra that in the battle field everything was fair. "Someone wins and someone loses. Everybody makes his utmost best to win the battle" , saying thus, Bali ignored Indra. That enraged Indra. Cautioning Bali, Indra hurled his eight edged *vajra* on him. Bali fell down like a wingless mountain.

Jambhasur was a great friend of Bali. He, with a view to retaliate the fatal attack on Bali, came facing Indra and challenged his might. Jambhasur attacked his elephant Airawata with his mace. The mount of Indra fell down unconscious. Matali, the charioteer of Indra immediately came with a chariot pulled by thousand horses. Indra boarded the chariot. Jambhasur attacked Matali with his trident and he was hurt. Indra couldn't tolerate that further and he beheaded Jambhasur with his *vajra*.

Namuchi, Bala and Paka, the kith and kin of Jambhasur learnt from Narada about his death. Indra was under fierce attack. The arrows of demons injured Matali, the charioteer. The innumerable arrows created a thick cloud around Indra and he was out of sight. The gods were scared for they feared the death of Indra, the chief captain of their army. In the meanwhile, Indra cut across the arrows' cloud and came out victorious. He was in a great wrath. He immediately beheaded Paka and Bala.

Namuchi, seeing his brothers dead, immediately charged a fierce attack on Indra. Indra tried his *vajra* to cut his throat but nothing happened to Namuchi. There was no trace of any attack over his throat. Indra was surprised and he resolved to disown the *vajra* as it was not effective. The same *vajra* was effective in eliminating Vritrasur, the penance-son of Twasta. "How come, it has become ineffective; its no use owning such impotent weapon in the armory" , contemplated Indra. In the meanwhile, Indra heard a sky-voice indicating that Namuchi under the blessings was immune to killing by any dry or wet weapon. Indra contemplated over that and he used the foam of ocean water to kill Namuchi. The ocean – foam was neither dry nor wet. That brought the end of Namuchi.



The other gods, Varuna, Vayu and Agni also used their weapons to kill the demons. Seeing the colossal loss of demons' life Brahma advised Narada to persuade gods to stop the killing. Narada came to the gods and pointed out about the kind favour of Narayana and Lakshmi to them and asked them to stop killing of the demons. Moreover, by taking *amrita* (nectar), they had become immortal. The gods accepted the advice of Narada and went back to the heaven.

On the advice of Narada, the surviving demons carried the dead body of Bali to *Astachala* (the nether-land). Shukracharya, the preceptor of the demons, could use his life reviving power, and Bali along with the other dead demons could get their life back. Bali, being a great learned being, could well realize the inevitability of the life and death, victory and defeat etc. He was not at all upset over his defeat.

### 8/12 Mohani attracts Mahadeva

Shankaraa learnt about Sri Hari transforming into *Mohini*, who captivated the demons by Her extremely enchanting beauty. Mohini could use her beauty in befooling the demons and the gods got the *amrita* (nectar). Shankaraa along with his consort, Parvati, took their bull mount, Nandy, and came to the place of stay of Madhusudana (Narayana). The *bhootgana*, his close attendants, also accompanied him. The divine couple, Shankaraa and Parvati, was accorded warm welcome by Him.

Shankaraa praised His glory for being sole creator, sustainer, and destroyer of the entire cosmos. He further expressed his inability to comprehend Him fully. Shankaraa compared His omnipresence with the air which was present invisibly everywhere. He mentioned that all the nine powerful goddesses (*Vimala, Utakrshini, Gayana, Kriya, Yoga, Prahni, Satya, Ishana* and *Anugraha*) were under His control. He had been enjoying His other incarnations, but the *Mohini* form he could not see. The sole purpose in visiting His resort was to see that Mohini form, the rare womanly-incarnation.

Narayana replied Shankaraa that His *Mohini* form was only to control the demons who had already captured the *amrita's* pot from the possession of the gods. He assured him to show His *Mohini* form but cautioned him about the danger of sex excitement.

Saying that Narayana became invisible. Shankaraa and Parvati looked around

but couldn't see Him. In the meanwhile, Shankaraa could see a lush green orchard at a little distance. He saw an exquisitely beautiful woman playing alone with a foot ball. During the process of playing, her each organ could be seen in its natural form. Due to her ripe youthfulness, her two breasts were close and tight. Her run and jump with the foot ball could cause visible movement to her breasts. As she was enjoying the game of the foot ball, the other fleshy organ of her body could also be seen in a rhythmic vibratory motion adding to the captivating charm and beauty she possessed. Her bosom and buttock moved harmonically when she further ran to catch the ball. All on a sudden, a light breeze could take away the sari wrapped around her, exposing fully the privacy of her vital organs. When she smiled casting her glance on him, Shankaraa went beyond control, and along with his mind, his physical body also followed her. He forgot the presence of his consort there. He ran after the woman playing the football. She also kept running behind her ball from one tree to another. She could hide herself beyond some of the trees. Shankaraa made his utmost best to get closest to her and finally he could hold her within his arms. Somehow, she managed to get out of his embracing arms. She was running, followed closely by Shankaraa. They covered a long distance. The excited Shankaraa couldn't help emitting his semen that fell down on the ground while he was running behind her. It is said Shankaraa is a great *yogi* and his semen couldn't go waste. It impregnated the earth with the mines of gold and silver where ever it fell on the ground.

When Shankaraa could feel about his semen emission in chasing her, he realized the truth about the captivating delusion of Mohini. He withdrew from the race, and composed himself back to his *yogic* status. Narayana realized that Shankaraa had enough of Mohini's delusion. He also saw that Shankaraa was back in the equilibrium of his mind. He praised him for his immediate realization of the truth. Getting appreciation from Narayana, Shankaraa along with Parvati and his attendants left for his abode at Kailash. Whenever any occasion arose, Shankaraa always demonstrated his keenness in reciting the incidence, he experienced with Mohini's incarnation of Sri Hari.

### **8/13 Seven coming *Manvantra***

One day period of Brahma is called *kalpa* which is followed by ultimate dissolution of the world. It has one thousand quadruple-era (*chatur yugi* : *satya*

*yuga, treta yuga, dwapar yuga, and kali yuga*). There are fourteen *manvantra* in a *kalpa*. Each *Manvantara* has a period of over seventy-one (71 + 6/14) *chaturyugi* and has its own *Manu* who commands it.

The day of Brahma is for the creation, and during his night, everything is wrapped up by occurrence of the dissolution of the entire world. During Brahma's night time, Sheshanaga vomits fire which burns and destroys the *triloka*. All the oceans tide beyond proportion and inundate the entire world. Some of the eternal sages, Bhrigu and others withdraw from the *Maharloka* to *Janaloka*. After the night the day again follows and his day and night are equal. This cycle leads to completion of the life of Brahma which is of hundred years. Half of his life period is called *prardha*. At the time of the discourses between Parikshita and Shukdeo, the first *prardha* had elapsed, and the second was passing. The *kalpa* at that time was the first of the second *prardha*, and was called *Varaha kalpa*. Narayana has incarnated in this *kalpa* as *Varaha* (a boar) to retrieve the earth. The colossal period of two *prardha* is only eye blinking time of Sri Hari.

The period in which Shukdeo recited the *Srimadbhagawata Mahapurna* to Parikshita was the seventh *manvantara* of the *Varaha Kalpa* of the second *prardha*. The son of Viviswan, was the famous *Shradhadeva*. He was the *Manu* and is called *Vaivaswata Manu*. The seventh *manvantara* was his period and he had ten sons – Ikshavaku, Nbhaga, Dhrishta, Shayati, Narishyanta, Nabhaga, Dishta, Karusha, Prishadha, and Vasumana. In that *manvantara*, Aditya, Vasu, Rudra, Viswadeva, Marudgana, Aswinikumar and Ribhu were the prime deities. The leader was Indra, and was named Purandra. The *saptarishi* (constellation of seven sages) were Kasyapa, Atri, Vashistha, Viswamitra, Gautama, Jamdagni and Bharadwaja. *Bhagwan Vishnu* incarnated as younger brother of Aditya from the womb of Aditi, the wife of Kasypa. (the present *kalpa* is the same, *Varaha*, and the *manvantara* is also the same, *Vaivaswata*).

The coming eighth *manvantara* would be run by *Manu* called Sawarni. He is son of Chaya, the wife of Vivaswan (sun god). The sun god has two wives, Sangya and Chaya, the daughters of Viswakrama. Sangya gave three children to the sun and they were Yama, Yami and Shradhadeva. Chaya was also the mother of three children: Sawrni, Sanaishchara, and Tapti. Tapti was a female child who became wife of Samvarana. It is said the sun has third wife also; she was Vadva. It is also said, Sangya transformed herself as Vadva, and she gave birth to two

Aswinikumara.

The eighth *Manu*, Sawarni would have sons Nirmoka, Virjaska and others. The prime deities would be Sutapa, Virja, and Amritaprabha. Indra would be Bali, the son of Virochana. Lord Vishnu, incarnated as Vamana would get the entire *triloka* in gift from Bali. Bali would be later made Indra of *Sutala*, superior to the heaven run by Indra. He would again be Indra, but he would renounce the domestic life and attain the great salvation. The *saptarishi* of the eighth *manvantra* would be Galva, Diptimana, Prashurama, Aswathama, Kripacharya, Risyashringa and the great father of Shukdeo, Sri Vyasa . Saraswati, the wife of Devaguhya, would be a great mother to produce Narayana as Sarwabhauma who would dethrone Indra (Purandra), and enthrone Bali as the ruler, Indra.

The ninth *Manu* would be Dakshinavarni, the son of Varuna. His sons would be Bhootaketu, Diptaketu and others. The prime deities would be Para and Marichigarbh and others. Indra would be Advuta. The *saptarishi* would be Dytimana and others. Ambudhara, the wife of Ayushmana, would be mother of an incarnation of Narayana. The incarnation name of Narayana would be Rishabha who would provide the position of Indra to Advuta.

The tenth *Manu* would be Brahmasavarni, the son of Upasloka. His sons would be Bhurishena and others, and *saptarishi* would be Havismana, Sukriti, Satya, Jaya, Muthi and others. Suvasna, Virudha and others would be prime deities. Shambhu would be Indra. Vishuchi, the wife of Viswasruja would be lucky to get Narayana as her child. The incarnation name is Viswakasena.

The eleventh *Manu* would be Dharmasawarni. His sons would be Satya, Dharma and others. Vihangama, Kamagama, Nirvanruchi and others would be the prime deities. The seven sages (*saptrishi*) would be Aruna and others. Indra would be Vaidhruta. Narayana would incarnate as Dharmasetu, the son of Vaidhruta, wife of Aryaka.

The twelfth *Manu* would be Rudrasawarni. His sons would be Devavana, Updeva, Devashreshtha and others. Harita and others would be prime deities with Ritadhama as Indra. The *saptarishi* would be Tapomurthi, Tapaswi, Agnidhraka and others. The incarnation of Narayana would be Swadhama from the womb of Sunruta, wife of Satyasaha.

The thirteenth *Manu* would be Devasawarni. His sons would be Chitrasena,

Vichitra and others. Sukarma and Sutrama and others would be prime deities. Indra would be Divaspati. Nirmoka, Tatwadarsha and others would be *saptarishi*. Narayana's partial incarnation would be in the name of Yogeswara, from Brihati, the wife of Devahotra.

The fourteenth *Manu* would be Indrasawrni. His sons would be Uru, Gambhirbudhi and others. At that time, the prime deities would be Pavitra, Chakshusha and others. Indra would be Shuchi. The *saptarishi* would be Agni, Bahu, Shuchi, Shudha, and Magadha and others. The incarnation of Narayana would come as Brihadabhanu from Vitana, the wife of Satrayana. He would help popularize the *karma-kanda*, necessary domestic daily religious performances.

### 8/14 The duties of Manu and others

Each *manvantra* has its own *Manu*, and their Indra, deities, and *saptarishi*. There is specific incarnation of Narayana in each Manvantra. He directs Indra and *Manu* to work for the upkeep of the creation with a given set of rules.

At the end of each *Charturyuga* (*satya*, *treata*, *dwapar*, and *Kali*), the holy traditions and scriptures are spoiled. The lost traditions and scriptures are retrieved by the *tapa – vala* (divine power attained through penance for ages and ages) of the *saptarishi* at the beginning of each new *chaturyuga*. They help resume and conserve the *sanatana* (eternal) *dharma*.

*Manu*, very judiciously, governs the beings by installing the *dharma* complete with all its four *charana* (base). His sons are assigned a given zone within a given period to help him maintain the domain of *dharma* properly.

The deities have their assigned relations with a given section of the beings and the sages. The *ygya* performed by the beings are offered accordingly to their sages, *pitra* (ancestors) and deities.

Indra utilizes the resources and powers bestowed upon him by Narayana for the welfare of the beings. He has been assigned to cause rain for the upkeep of the beings.

Narayana, Himself assumes form of *sanakadik* sages and promotes the spread of knowledge among all the beings. For making the beings conscious of *karma* (performing appropriate duties), He assumes the form of *Ygyavalkya* and other

sages. For the promotion of *yoga*, in a correct perspective, He assumes the form of Duttatreya and other *yogi*. He promotes the procreation and expansion of the creation by assuming the form of Marichi *prajapati*.

Narayana Himself comes as kings and monarchs to govern and control the evil doers, viz., robbers, butchers etc. The natural weather cycles of cold and hot etc. are due to Him which ultimately cause the destruction and end of the beings. His various names and forms bewilder one's wit. His glory is recited through varieties of scriptures, but His true form is not realized by any one.

### 8/15 Bali wins over the heaven

Bali was killed by Indra in the *devasur sangram* (battle of the gods and demons) which took place in retaliation as the demons were denied the opportunity to get the *amrita*. His body was lifted by other demons and brought to their preceptor, Shukracharya. Shukracharya used his *sanjivini* (identical to *amrita*) and Bali was revived back to his life.

In order to retaliate the defeat of Bali at the hands of Indra, Shukracharya organized performing a *viswajeeta* (winning the universe) *ygya*. The *karta* (performer) was Bali; he was duly sanctified by the *Bhriguvansi brahmins* (the inheritors in the lineage of a sage Bhrigu) and Shukracharya. Shukracharya, himself was in the direct inheritance of the great sage Bhrigu.

The oblations in the *Viswajeeta ygya* were offered in the *ygya – agni* (fire). On due performance of the offerings, there came out from the *ygya - agni*, a beautiful chariot decorated with items in gold. The horses were green, similar to the chariot of Indra. The flag over the chariot top was having the lion-insignia. There was an un-perishable golden bow and two golden quivers (*tarkasa*) full of arrows. The quivers never went empty irrespective of using as much arrow as wished. A protective shield made of gold was also there. Shukracharya offered a conch (*sankha*) to Bali. His grandfather, Prahalad, gifted Bali a garland made of non-decaying scented flowers. Bali paid his utmost respect to *Bhargava brahmins* (in the inheritance of Bhrigu) and moved with the demons' army towards Amrawati, the capital of the gods.

Amrawati, the capital of the gods is well developed having Nandan park and many other beautiful green gardens and orchards. The roads are wide and full of vegetation permeating scents in the surrounding environment. The houses are



aesthetically decorated. The milky ocean lies on the periphery of Amravati as if it is a security belt all around. Reaching and surrounding Amravati, Bali blew his conch as a mark of attack on the gods.

Hearing the sound of the conch of Bali, the gods assembled and marched to see their preceptor, Jupiter. They apprised him of the great preparation made by the demons and they apprehended their defeat at the demons' hands. Brihaspati knew all about the source of the strength of Bali. He declared that Bali had become invincible with the blessings of the *brahmins* inheriting the Bhrigu's lineage. Brihaspati further advised gods to avoid encounter and seek a safe asylum for the time being. A time would come when the gods would have their fortune back. The gods heeded to his advice, and sought asylum away from the notice of the demons. Bali captured Amravati. His fame spread far and wide as a monarch of Amravati.

### 8/16 Kasyapa advises Aditi to observe *Payovrata*

The gods accepted defeat and without facing the demons they quit the heaven and sought asylum in a hidden place. Seeing the plight of his sons, the mother of gods, Aditi was deeply shocked. Her husband, Kasyapa a great sage, was under long and deep meditation. When awoke from his meditation, he found Aditi in a pensive and sad mood. On enquiry, he learnt about the plight of the gods. He advised Aditi not to lament as the demons had acquired strength and brilliance from the blessings of the *Bhargava brahmins*.

Kasyapa recalled an advice from Brahma. If somebody desires to have a moralist and a mighty son he needs to observe *payovrata* in the honor of Vasudevaa. Kasyapa recited the steps involved in observing the *vrata*. It is performed in the first twelve days of the bright fortnight of the *Phalguna* month. One has to stay all the twelve days on milk only.

On the *Amavasya* (the darkest fifteenth day of the dark fortnight) day of *Phalguna*, a bath is taken after smearing the clay from the pit created by a boar. While anointing the clay from boar's pit over the whole body, it is assumed Lord Varaha (incarnation of Narayana) is present. A blessing from the earth is sought as she has been retrieved by Lord Varaha only. All salutations are offered to Varaha and *prithvi* (the earth). Thereafter, the normal worship of the preceptor, sun, the fire as one of the several forms of Narayana is performed. Lord

Vasudevaa is particularly glorified by the offerings. The worship is performed by offering all sorts of scents, flowers, and sweet pudding made of rice, jaggery and *ghee*. The oblation in the fire is offered of sweetened–milk rice by reciting one hundred and eight times the twelve lettered *mantra*, AUM NAMOH BHAGWATE VASUDEVAAYA. At the end, the *brahmins* are fed with the sweetened-milk rice pudding. The same is taken by the performer also. This all is done a day preceding the first bright day of the bright fortnight of the *phalgun* month.

From the next day, the whole steps of worshipping Vasudevaa is repeated. The performer remains on milk only. The *brahmins* are fed sweetened – milk rice pudding. The same is offered in the fire on reciting twelve lettered *mantra* one hundred and eight times. The same observance is maintained for all the first twelve days. On the thirteenth day, the worship is repeated similar to the preceding twelve days. The *brahmins* are offered sumptuous food and liberal gifts. The performer also takes sweetened –milk rice pudding from the balance remaining after feeding the *brahmins*.

Kasyapa emphasised the significance of the *payovrata* as a potential exercise for persuading and pleasing Narayana to seek amelioration from the worldly sufferings.

### 8/17 Narayana bless Aditi

As advised by Kasyapa, Aditi observed the *payovrata* diligently. Narayana pleased by her observance, appeared in His four armed form. He was equipped with all His insignia: *sankha*, *chakra*, and *gada*. The *peetambra* was wrapped around Him. His exquisitely charming face was lit with his benign smile. Seeing Him, Aditi prostrated on the ground and ran full of emotions. Her eyes began welling up tears. She couldn't lose His sight for a moment, and was looking on Him without fall of her eyelid as if her eyes would drink the entire charm betrayed on Him. In a moment, she began praying Him in her mild and sweet voice.

She made a fervent recitation of His glory. Narayana was pleased on her. He spoke to Aditi about her inner desire. Her sons had lost the heaven. She wanted to retrieve the heaven from the clutch of the demons. Narayana advised her to wait for sometime as the demons had become stronger and they won't be defeated. He assured her to come as her son to ameliorate her sufferings. He also

forbade her to divulge the secret to anybody. Aditi was extremely happy that Narayana was going to incarnate as her son.

Kasyapa knew all developments from his *yogic* power. He was very careful and always meditated upon Him. Aditi conceived the Kasayapa's great child. Brahma could know about the Narayana's coming as Aditi's child. He came and offered his prayer and glorified Him for His kindness to incarnate for the welfare of the gods.

### 8/18 *Vamana goes to Bali's ygyashala*

Hearing the glorification by Brahma, Narayana appeared before Aditi. He was four armed and was possessing all His divine insignia *sankha*, *chakra*, *gada* and *padma*. His complexion was charming light sky-blue. He was wrapped in *peetambra* (yellow silk). *Srivatsa* and *Kaustabha* decorated His chest. Seeing Him, Kasyapa and Aditi were very glad. When He appeared, it was bright fortnight *dwadshi* (12 th day) of *Bhadramasa* month. His natal star was *abhijit* (part of *shrwana* and *dhanistha*). The sun was on its zenith. The excellent brilliance emitted from His body eliminated all the darkness and Aditi's house was illuminated all over.

Narayana, in the presence of Aditi and Kasyapa transformed Himself to a *vamana* (dwarf) form. He was in a *brahmachari* style. The sages were glad to see the rare form of Sri Hari. They together performed all the *sanskara* (necessary initiations in one's life). The ceremony for providing the *Ygyopaveet* (sacred thread) was performed. While doing that great initiation, He was provided with *gayatri mantra* by Savita herself. Brihaspati, the preceptor of the gods, offered Him the sacred thread (*ygyopaveet*). Kasyapa offered Him *mekhala* (waist – thread). The earth gave Him deer-skin to wear. The moon gave Him baton. Aditi, the mother gave Him the loin cloth. The sky gave Him the umbrella. Brahma gave water-pot (*kamandala*), *Saptarishi* gave Him mat of the *Kusha* grass. Saraswati gave Him *aksha mala* (a garland made of the seeds of the lotus plant). Kubera offered Him the alms-pot. Mother goddess, Uma, gave Him the alms. During the process of sacred thread initiation, one who is offered the sacred thread for the first time, he assumes the form of a *brahmachari* student. It is a customary practice that he goes for alms to all his kith and kin assembled

at that occasion to witness the initiation. The collection is a symbol of help from the near and dear one to proceed for study to some famous school of learning. When Vamana moved for alms it was goddess Uma who filled His pot with alms. At the conclusion, Vamana offered oblations to the fire.

Vamana learnt that Bali was performing *ygya* under the guidance of *Bhrigukula brahmins*. He set out for the *ygya* venue. The movement of His steps caused the earth to swing under pressure of His feet. The northern part of the Narmada river had a place Bhrigukaccha. It was that place where Bali was performing the *ygya*. As Vamana reached closer to the place, He was taken as a rising sun approaching the *ygya* venue. It was all due to His divine and great brilliance exuded from His body.

Seeing Him coming, Bali with all his invitees left their seats in His honour. He was given a warm welcome and was given a high pedestal to seat. No body could make out who He was. Bali was very glad to see such a handsome *brahmin* boy before him. He immediately, in honour of the established custom, washed His feet with his own hands. The washing water of His feet was taken by Bali and he considered himself fortunate enough to receive such a brilliant and handsome *brahmin* at his door steps. He immediately offered Him a great fabulous gift of gold, cows, gems, elephants, land etc.

### **8/19 Vamana demands three steps of land and Shukrachayra forbids Bali**

Vamana welcome the offer of Bali. He expressed His pleasure over the generosity demonstrated by him. Vamana recounted his high inheritance of Prahalad being his grandfather. The forefathers, Hiranyaksha and Hirnyakashipu were famous in the universe. There was no parallel to their might and strength . Even though Vishnu had won over them but He still recounted the tough time He had to pass while facing them. Coming from such a potent dynasty, it was natural for Bali to offer the rich gift to Him. Praising him a lot, Vamana expressed His desire to be gifted with only three steps of the land. That would suffice His need, and He didn't need anything more than that.

Bali was surprised and couldn't believe the demand of Vamana. He again offered Him to demand something substantial which could really help Him in maintaining His livelihood.

Vamana maintained his initial demand of three steps of the land. He confirmed

Bali about His satisfaction over the demand. Prithu and Gaya were famous for their wealth but they lacked contentment. All the miseries leading to the cycle of life and death is the product of discontentment. Saying that, Vamana reconfirmed his demand of only three steps of the land.

Bali, laughed with surprise and moved to make *sankalpa* (resolve) to go by his words of promise. In the meanwhile, before he could perform the recitation of his resolve, he was intervened by his preceptor, Shukracharya. He was reminded to recognize the *brahmin* boy fully before making any resolve. Shukracharya revealed that He was none other than Vishnu. Shukracharya pointed out He was in disguise and He would soon reveal His cosmic form and in the first step he will cover the earth, in the second he would cover the sky. There would be no space left for the third step. He predicted that finally Bali would fail to honour his words. He would be proved liar and would be assigned hell as a result of failing to fulfill the promise. Shukracharya, therefore, advised Bali to better deny and don't resolve at all. Backing out from the promise is also considered as a sin of speaking lie, but for self - protection, one is allowed to do this.

### **8/20 Vamana measures the earth and the sky in two steps**

Bali heard patiently his preceptor. He replied him that he would honour his own words of donating the land to the *brahmin* boy. Bali mentioned that he would keep aloft the fame of his grandfather, Prahalad. He also mentioned that Shibi, Dadhichi and others were known for their donations. He finally expressed to adhere to his words. Shukracharya, seeing him disobeying, cursed Bali that he would soon loose all his wealth and brilliance.

Bali didn't mind his curse. He resolved to honour his commitment. In the process of expressing his resolve he welcome and worshipped the *brahmin* boy, Vamana. His wife, Vindhayavali, joined him in doing so and they together washed Vamana's feet, offered him all respectful items of worship, flowers, sandal paste, fragrance etc.

In the meanwhile, there appeared a strange scene. Vamana was expanding to cosmic dimension. His body has taken a shape not to be grasped by two eyes. His body covered the entire visible sky. The entire world could be seen within His *virat rupa* (cosmic form). Bali could see himself, besides the other beings of the universe, in Him. He saw *rasatala* in His foot-sole, the earth in His feet,

mountains in His calf, birds in His knees, *marudgana* in His thighs, evening in His cloths, the *prajapati-gana* in His private organs, all the demons and their world including himself in His waist, the sky in His navel, all the seven oceans in His abdomen, all the constellation of stars in His chest, *dharma* in His heart, *rita* (truth) in the chest–nipples, the moon in His mind, Goddess Lakshmi with a lotus flower in her hand on His chest, Samveda and all other gods in his throat, cardinal directions in His ears, heaven in His head, clouds in His hair, wind in His nostril, sun in His eyes, fire in His mouth, veda in His voice, Varuna in His tongue, “dos and don’ts” in His eyebrows, days and nights in His eyelids, anger in His forehead, greed in His lower lip, lust in His touch, water in His semen, sin in His back, *ygya* in His steps, death in His shadow, delusion (*maya*) in His laughter, all the herbs in His body – hair, rivers in His veins, the rocks in His nails; Brahma, saints and other gods in His wit. Thus Bali had the great cosmic glimpse of His form.

Narayana demonstrated His real form out of a dwarf (Vamana) brahmin boy. His weapons, *sudrashan chakra*, *Kaumodiki gada*, *Panchjanya sankha*, *Vidyadhar* sword and shield having hundred prints of moon, *Sharanga* bow, indestructible two quivers, all appeared adorning Him fully. He was having all the ornaments over His body, ear-rings, crown over head, amulets over His arms, *Kaustabha* gem and garland of five flowers around his neck and *peetambra* wrapped around His shoulders.

He moved forward his steps and the entire Earth was covered in the first step. His second step covered the heavens including *Maha*, *Jana* and *Tapa loka*. There was nothing left for His third step.

### 8/21 Bali under seize

Seeing the lotus feet of Narayana in *Satya loka*, the sages and Brahma worshipped that. They offered all sorts of scents, flowers etc. They considered themselves fortunate enough to get His louts feet among them. Brahma offered water from his hand-pot to wash His holy lotus feet. The washed water from His feet came down to the earth as the sacred river Ganga. All sorts of musical instruments were played in His honour. *Jamvana* (the mighty bear who helped Lord Rama in Treta) was busy in running as fast as the mind and maintained reciting His glory of victory over a musical instrument (*bheri*).



The demons realized their defeat and considered as an act of treachery by Narayana. They made a collective attack on Him. Seeing Him under attack of demons, His security men, Nanda, Sunanda, Jaya, Vijaya, Pravala, Bala, Kumuda, Kumudaksha, Vishwaksena, Garuda, Jayanta, Shrutadeva, Pushpadanta and Satwata came forward to guard Him. The demons were being killed in large number. Seeing the destruction of his kith and kin, Bali was full of anger. He was about to attack Vishnu, but remembering the curse of his preceptor, Shukracharya, he restrained himself. He also forbade his fellows from indulging in any further attack on Him. They retreated back as Bali reminded them that time and star were against them.

Garuda, could read the mind of his master, Narayana. He used Varuna's fetter against Bali. He was lying on the ground seized by the Varuna *pasha*. Narayana asked him to fulfill his commitments made to Him. "There was no space left for His third step. He was proved a liar and so he must go to the hell", thus declared Narayana.

### **8/22 Bali glorifies Narayana and He is pleased with him**

Bali was not at all disturbed by Narayana's assertion. He reiterated his commitment of offering Him three steps of land. Everything was measured in two steps only and there was no space left for His third step. He, therefore, prayed Him and offered his head for His third step. He very sincerely requested Him and asked to put His lotus foot over his head. Bali also mentioned that although He was his enemy for killing his forefathers but He was also kind on his grandfather Prahalad. He, therefore, must be granted refuge under his kind lotus feet.

Bali was thus praying for His kindness that Prahalad appeared there like a rising moon. Bali was under seize of *varuna-pasha* so he couldn't move but he offered his sincere respect to his grandfather Prahalad by simply bowing his head while lying down on the ground. His eyes welled tears. Prahalad could see the Lord Narayana with his eternal followers Sunanda, Nanda and others. He prostrated on the ground before Him and offered his deep respect to Him.

Prahalad mentioned that it was due to Him that Bali was provided with the position of Indra. Now he was devoid of that position by You only. It is all due to Your great kindness that things happen on a given occasion.

Prahalad was standing folded hands before Him. Brahma was also present and

he wanted to submit something to the lord Narayana. In the meanwhile, Vidhyavali, wife of Bali, expressed her great respect to Him by bowing down bodily to His lotus feet. She was aggrieved seeing her husband lying in fetters. She addressed Narayana as a great magician and said, “He created the world for his pastime. The world is unreal but the beings of the world take it as real and forgets its creator, Narayana. As a result, the beings, mistakenly, take themselves as doer, and boast of being a performer. The delusive *maya* does all this; how can a worldly being can offer anything to you in gift.”

Brahma pleaded in favour of Bali. He requested granting pardon to Bali. He mentioned that by offering a donation to Sri Hari he lost all his possession. Still, he feels happy and encouraged, and he was lucky that his possession had gone in the control of the controller of all the beings. May he never be punished for falling short in his commitment of providing no land for His third step. He was not a liar. Let him be freed now.

Sri Hari declared, “He was kind on him. It symbolized His kindness when He took away wealth and other deceitful status from someone. If some one maintains dispassion from the worldly belongings, it is because of my special consideration for him. Bali has maintained his commitment despite all interferences by Shukracharya. I am pleased with him. He would be again Indra, in Savarni *Manvantara*, and would be a great devotee of mine. Until that time he would stay in *Sutala loka* made by Viswakarma and it is allotted to only those who are my close followers.”

Sri Hari addressed Bali to get up and asked him to go and enjoy the life of *Sutala loka* where one doesn't have the tiredness, sickness or any other threat from any enemy. He promised to protect him there with all his associates and wealth. He would find Him close to him.

### **8/23 Bali is freed and settles in *Sutala loka***

Hearing Sri Hari making him the possessor of *Sutala loka*, the demons' king, Bali went tearful and with choked throat stated, “I couldn't offer you the complete salutation. It was just he made an effort to bow down and seek refuge in your louts feet that I became your favourite. I am lucky and grateful to You.”

Bali was free of fetters. He moved to *Sutala loka* with the other demons. Aditi's desire was fulfilled and Indra got his reign of heavens back. Prahalad was pleased

to see his grandson freed and awarded with the kingdom of *Sutala lok*. He offered his fervent prayer to Sri Hari for his unqualified kindness to his grandson. Sri Hari directed Prahalad also to join Bali in staying in *Sutala loka*. He assured that He would be seen with His mace in *Sutala loka*.

Prahalad gladly accepted His command and set out for *Sutala loka*. Sri Hari could see Shukracharya there near Him. He asked him to complete the *ygya* initiated by Bali. Shukracharya expressed the futility of all *ygya* when the Lord of all *ygya* was Himself present. All sins and shortcomings are wiped by reciting His name only once. Thus there was nothing incomplete. However, he honoured His command and resumed the *ygya* initiated by Bali and it was completed with all diligence.

All the gods, Brahma, saints and sages, Aditi, and Kasypa made a collective coronation of Vamana as the lord of the universe. He was younger to Indra, as son of Aditi. He was, therefore, called by the name, Upendra.

Shukdeo pointed to Parikshita that reciting or remembering of Vamana's story is fruitful for all the beings and it grants welfare in all the situations.

### 8/24 *Matsya* (fish) incarnation

Parikshita enquired about the story behind Sri Hari incarnating as a fish. It is said by the end of the previous *kalpa*, the dissolution of the world took place as Brahma had gone to sleep. All the worlds including the earth was submerged in a great flood. As Brahma was sleeping, the *Veda* went out of possession. It fell out of his mouth. A demon, Haygreeva, could lift it stealthily with his *yogic* power. Sri Hari could know all this and with a view to retrieve the *veda* from the demon Hayagreeva, He incarnated as a fish.

A great saintly king, Satyavrata was engaged in a penance by staying on taking water only. The same Satyavrtaa was born in the current *mahakalpa*, son of Vivswan (sun), and he was called Shradhadeva. He was made *Manu* and called *Vaivaswata Manu*. The saintly king, Satyavrata was offering palm-full of water in the river, **Krtiamala, in the south India (Kerala)**. He could collect in his palm a small fish with water. The small fish requested Satyvrata to be kind on him and protect him from the attack of the other big fish of the river. Satyvrata under compassion took him in his water-pot and carried to the hermitage. That night, the fish grew larger and was not able to stay comfortably in the water-pot. He

apprised Satyavrata about his trouble and asked to be given a large place to live in. Satyavrata placed him in a large water pitcher. In a couple of hours, the fish was grown too large to stay comfortably in the pitcher too. On request of the fish for a bigger place to stay comfortably, the king Satyavrata, put him in a pond.

Wherever the fish was being taken, from one large tank to still larger tank, his form was growing in the same proportion. The king, Satyavrata took him to the ocean and put him there. The fish made an appeal to the king not to put him in the ocean as he was scared of the other dreadful creatures there. Hearing that, Satyavrata asked politely the fish as to who he was. Satyavrata himself could realize that definitely it was Sri Hari Himself and non else. He instantly bowed down to Him.

The Fish Narayana announced the coming of the great deluge of the dissolution on the seventh day. He advised Satyavrata that when a boat would be near him, he must board into that. He would be holding the subtle form of all the beings merged in Him. He must carry in the boat some grains as much as he could collect. He would be accompanied by the *saptarishi*. There would be darkness all around. His boat would be floating in the surrounding tides of the great deluge. When his boat would be surfing and getting more disturbed by the flood waves, He would come near his boat. Satyavrata was advised to fasten the boat to His horns using *Basuki naga* (serpent) as a rope. The fish Narayana would take his boat around and would teach him all the lessons enabling him to comprehend the supreme spirit fully. Saying that the fish Narayana disappeared.

Satyavrata was waiting for the arrival of the seventh day. He sat eastwardly in meditation on *kusha ashana* (seat of *kusha* grass). He concentrated on the louts feet of the fish Narayana which he had seen earlier. In the meanwhile, it was rains all around and the ocean water crossed its limits and spread all over. At the same time a boat came near him. He boarded it with the *saptarishi* and the grains in his possession. *Saptarishi* advised Satyavrata to meditate on the Fish Narayana. The king complied the command. When he meditated on the lord Fish Narayana, He immediately appeared near his boat. As advised earlier, his sole horn was tied to the boat using *Basuki naga* as the rope.

Satyavrata prayed sincerely fish Narayana. He was pleased on Satyavrata's prayer. He imparted all sorts of knowledge about the universal spirit. He elaborated on

the relevance of *bhakti* (devotion), *gyana* (knowledge) and *karma* (performance). The whole narration of fish Narayana to Satyavrata is called *Matsya purana*. When Brahma broke his sleep, the Fish Narayana retrieved the lost *veda* from the demonic clutches of Hayagreeva. Satyavrata became *Manu* in that *Kalpa*.

The story of Fish Narayana's incarnation always bestows bliss and happiness to all who recites and hears it with full reverence.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 9**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**9/1 The story of Sudumna, the son of *Vaivswata Manu***

The story of inheritance goes like this. Four faced Brahma came from the lotus emanating from the navel of Narayana. Marichi was produced from the resolve of Brahma. Marichi produced a son called Kasyapa. Kasyapa was married to Aditi (daughter of Daksha). They got Visvswan (sun) as their child. Vivaswan and his wife Sangya got Shraadhadeva as their son. He and his wife Shradha got ten sons – Ikshavaku, Nruga, Shayanti, Dishta, Dhrushta, Karusha, Narishyanta, Prushadhra, Nabhaga and Kavi. Shraadhadeva was famous as *Vaivaswata Manu*.

*Vaivaswata Manu* was for a long time childless. Vashishtha inspired him to perform *Mitravaruna–ygya*. He and his wife Shradha performed the *ygya* by staying on taking milk only. His wife, Shradha apprised the *hota* (one who recites the mantra for offering the oblation) of her desire to have a female child only. *Hota* accordingly recited the *mantra* and invoked the deity to fulfill her desire. At appropriate time, Shradha gave birth to a female child called Ila. *Vaivaswata Manu* was not very happy. He expressed his concern for getting a son to Vashishtha. It was revealed by Vashishtha that Ila, the female child, was born due to a resolve made by the *hota* on inspiration of Shradha, your wife. However, he assured to get him a son. Vashishtha prayed Narayana and asked for a son to *Vaivaswata*. On Narayana being pleased, Ila was transformed into a male child called Sudumna.

Once Sudumna, riding his horse from *Sindhu desha*, went for hunting. He was accompanied by his court-men and advisors. While chasing a deer he reached the foot of the hill of Meru. They entered a forest and they were all transformed from male to female. This happened with their horses also. They were all surprised and getting concerned about their gender became helpless and couldn't



do anything except to look at each others' face.

It is said Shankaraa had made a resolve to Uma, his wife, that except himself, any other male entering into that forest would be transformed into a female. The background is that once Shankaraa and Uma were enjoying their private conjugal life. Uma, in a naked condition was sitting in Shankaraa's lap. A group of sages approached Shankaraa for *satsanga* (spiritual discourse). They were unmindful of Shankaraa's condition. Uma, seeing the sages coming close, went out of his lap and dressed herself. In order to avoid any embarrassment in the future, Shankaraa resolved and made it a characteristic of that forest that only female could be found there. Thereby any male entering that forest turns into a female.

Sudumna along with accompanying party had turned into female and they were wandering in the forest. While wandering they reached the hermitage of Budha (the Mercury), the son of Chandra (the Moon). He was attracted by the beauty of Sudumna and wanted to marry her. Sudumna also agreed and they were married. Later, they were blessed with a male child called Pururava.

Sudumna in his inner mind was concerned about his status as a female. He remembered Vashishtha. Vashishtha was upset over the turn of events making Sudumna a female being. He prayed Shankaraa and appeased him. Shankaraa announced that he would remain male and female alternately such that in a given month if was male, in the following month he would be female, and male again in the consecutive month. Thus Sudumna spent his days as a ruler king and was blessed with three more sons – Utkala, Gaya and Vimala. Later, on getting old, Sudumna quit in favor of Pururava as the king of Prathishthan puri.

### **9/2 Prushdhra and five sons of *Manu***

When Sudumna left for the forest, *Vaivaswata Manu* under took a penance for one hundred years on the bank of the river Yamuna with a desire to be blessed with a son. He got ten sons, Ikshavaku was the eldest. One of them was Prushdhra, and he was assigned the duty to protect and rear the cowherd of Vashishtha.

One night, he was sitting in attention posture and a tiger entered there among the herd of the cows. Scared, cows got up and began running desperately. The tiger could catch one cow and that cow began crying. Prushdhra came rushing to the cow. It was pitch dark night. He couldn't see properly. He used his sword

and under the impression that he was killing the tiger he killed the cow. The sharp edge of the sword could also hit the tiger which caused the tiger to lose one of his ears. The tiger had run out. In the morning, Prishudhra could realize that instead of killing the tiger he had killed the cow. He was very much aggrieved. Although he was innocent, Vashishtha cursed him to lose his status of *kshatriya* and to become a Shudra. He accepted that, and became a celibate, and happily led his life meditating on Narayana. Wandering as a mendicant, once he reached a forest where a great fire had broken out. He immolated himself in the fire and reached the Narayana *lok*.

The youngest son of Manu was Kavi. He had no attachment to worldly pleasures. He moved out in the forest when he was in his teens and got Narayana *lok* subsequently.

Manu's son, Karusha gave rise to a *kshatriya* clan called Karusha. Dhristra caused Dharstra *kshatriya*. **They had become brahmins subsequently in the same life.**

Nruga's son was Sumati, who had Bhootajyoti as his son. Vasu was son of Bhootajyoti. His son was Prateeka who had a son Oughvana. His son was also Oughvana; besides he had a daughter called Oughvati who was married to Sudarshana.

Manu's son, Narishyanta had a son Chitrasena, who had a son called Riksha. Riksha had a son Midhavana who had a son Kurcha. Kurcha had a son Indrasena. From Indrasena there was Vitihotra, and from him there was Satyashrva. From Satyashrva there was Urushrava and from him there was born Devadutta. Devadutta got a son Agnivesya who later became famous as Kanini and saint Jatukarnya. The *agniveshyayana gotra* of *brahmins* are from him.

Manu's son, Dishti, had a son Nabhaga. **He converted into vaisya due to his deeds.** His son was Bhalanandana and who had a son Vatsapreeti. Vatsapreeti had a son Pransu, and Pransu had Pramati. Pramati had Khanitra, khanitra had Chakshusha, and from him there was Vivinshati. Vivinshati had Rambha, Rambha had Kahaninetra. He had Karndhama, who got Avikshita. Maruta was son of Avikshita and he had become a *chakravarti* king. He performed *ygya* under the guidance of Samvarta, son of Angira. It was a great performance using all containers of gold. Indra lost his equilibrium by taking *sompana*, and all other *brahmins* were duly satisfied with the gifts. Marudgana was serving in the *ygya*

and Viswadeva was conducting the discourses.

Maruta had a son, Dama. He got Rajyvardhana, and from him there was Sudhruti, and from Sudhruti there was Nara. From Nara was Kevala, from Kevala was Bandhumana, from him was Vegavana, and from Vegavana Bandhu was born, and Bandhu had a son Trunavindu. He was a man of good traits and was married to Alambusha. She gave him many sons, and a daughter, Idavida. Visrwa got great knowledge from his father, Pulsty and produced a child called Kuvera from Idavida. Trinavindu's sons were Vishala, Shunyabandhu, and Dhumraketu. It was Vishala who established great city Vaishali. From Vishala was Hemchandra, who had Dhumraksha, and from him was Sanyama. Sanyama got two sons, Krushaswa and Devaja. Somadutta was son of Krushaswa who performed *aswamedha* and worshipped Narayana. Somdutta had a son Sumati, and from Sumati was born Janmejaya.

### 9/3 Saint Chayavana and Sukanya, inheritors of Yayati

Manu's son Sharyati was the king and a great *vedic* scholar. He had guided the second day performance in a *ygya* conducted by the inheritors of Angira. He had a daughter, Sukanya. Once with his daughter, Sukanya, the king Sharyati reached the hermitage of the saint Chayavana. Sukanya was moving around with her girl friends. She could see a mound covered with host of termites. There were two bright objects distinctly seen on the mound. Under, childlike inquisitiveness, she pricked the bright points. Lo and behold! There began stream of blood oozing out of the points. At the same time, there was a peculiar turn of the events. All the security men of the king felt a complete check on their passing of urine and excreta. They all were under duress. The king Sharyati enquired whether somebody committed some mischief on the premises. His daughter, Sukanya came forward and with a subdued voice mentioned about the running out of blood when she pricked two bright objects over the termites mound. The king prayed the saint under the termite mound, and succeeded in getting him pleased. As indicated by the saint, Chayavana, the king left his daughter, Sukanya for his service.

Sukanya performed well in understanding the temperament of her short tempered husband, the saint Chayvana. She kept him satisfied. Once, Aswinikumar visited the saint Chayavana. They were well respected by Chayavana. Subsequently, Chayavana requested them to provide him youth to make him attractive to a woman. He promised due *somerasa* share to them in the *ygya*. Aswinikumar

agreed and asked him to enter a *kunda* (spring) for bath. The *kunda* was made by the *siddha*. Chyavana had grown old and looked ugly due to aging. His hair had gone grey and the veins were distinct on his lean and anemic body. When he entered the *kund* and came out after the dip, there were three young and handsome men seen coming out from there. All were equally charming. Sukanya was asked to chose her husband among the three as old Chayavana did no longer exist. She was confused and took refuge with Aswinikumar. They pleased by her chastity, guided her in identifying her husband Chayavana. Thereafter, they left for the heavens seeking the saint Chayavana's consent.

With a view to perform *ygya*, Sharyati came to the hermitage of Chayavana. There he could see a handsome young man sitting by the side of her daughter, Sukanya. He was unhappy and apprehended that taking Chayavana as old and infirm his daughter had deserted him and chose to enjoy with some other man. When Sukanya offered her respect to him, he burst with anger and expressed his apprehension against her. She then recited the whole story how Chayavan got his youth back by the grace of Aswinikumara. The king became happy and embraced his daughter.

Chayavana conducted the performance of the *soma -ygya* by the king. He asked him to offer share of *soma-rasa* to Aswinikumar. Indra went angry for Aswani kumar were not eligible for share of *soma-rasa* in a *soma-ygya*. He wanted to kill Sharyati and moved his hand to charge his *vajra* but Chayavana held his hand, and Indra lost the movement of his hands. Seeing that the gods consented to the share of Aswinikumar for *soma-rasa*.

Sharyati had three sons : Uttanvarhi, Aanarta, and Bhurishena. Revata was from Aanarta. He established a city called Kushasthali, deep inside the ocean. He ruled the country called Aanrta from there. He had one hundred sons. The eldest was Kakuddi. He went to Brahma to enquire about a groom for his daughter Revati. At that time, the route to Brahmaloaka was open to all. He couldn't find Brahma free to talk as there was a great festive occasion being celebrated. At the end of the function, he talked to Brahma. He was told that the grooms whom he had in his minds no longer exist for they were all dead by the passing of the time. Brahma advised the king Kakudi to marry his daughter to Balarama who was on the earth, and he was the incarnation of the potential of Narayana. He came back and married Revati to Balarama. Later, he quit his kingdom and went to

the forest of Badrikashram to perform penance in the hermitage of Nara and Narayana.

### 9/4 Legend of Nabhaga and Ambrisha

Manu's son Nabhaga had a son called Naabhag. He had gone on penance. When he came back, he found that all the paternal properties divided among the brothers in his absence. He was the youngest and he was a scholar. On enquiry about his share in the properties, his elder brothers told that the father was in his share.

Naabhag approached his father and mentioned that he was his property. His father advised to go to the *ygya* being organized by *angirasa-gotra brahmins*. Every sixth day, they were making some mistakes in the performance. Naabhaga was advised to go and correct them. He went and made them aware about their mistakes. When the *ygya* was concluded the balance materials were gifted to Naabhaga. When he was collecting the materials, a black man came from the northern direction and he raised his claim over the balance materials of the *ygya*. In response, Naabhaga emphasized his claim as it was gifted to him by *angiras-brahmins* who were performing the *ygya*. The black man advised him to confirm it from his father. Naabhaga came to his father and enquired about the genuineness of the claim. His father accepted that the balance of the *ygya* belonged to Rudra, and therefore, the claim of Naabhaga didn't stand. Naabhaga went back and accepted his mistake and saluted Rudra. Naabhaga accepted that he had no claim. Rudra was pleased over his truthfulness and allowed Naabhaga to collect all the materials, and blessing Naabhaga, he disappeared.

Naabhaga had a son known as Ambrisha. He was very lucky and he was endowed with the control of all the seven continents of the earth. Although he was rich beyond imagination, he didn't have attachment to the wealth he possessed. His prime attention was on the devotion of Srikrishna. He had surrendered his entire possession in favour of Srikrishna. He ruled the earth under the advice of great and accomplished devotees of Srikrishna. He had performed several *aswamedha ygya* to glorify Him on the bank of the river Sarswati in the country of Dhanva. He offered fabulous gifts to *brahmins*. He could always enjoy the presence of Sri Hari in his heart. He was never comforted by any of the worldly pleasures for he always enjoyed the supreme Sri Hari near himself. So much so that even the people during his rule also didn't want heavens as the earth was full of all pleasures during his regime. Sri Hari had deputed the *Shudarshana chakra* for his protection.

The wife of Ambrisha was equally religious. Once the couple performed a year long observance of *dwadshi* dominated *ekadashi vrata*. This was with a view to please lord Srikrishna. On completion of his observance, he kept fast for three nights in the month of *Kartika*. After bathing in the Yamuna river, he worshipped Srikrishna in the Madhuvana of Vrindavana. He honoured the *brahmins* by offering them all fabulous gifts and also he donated sixty crores cows among them. All the cows were having their horns decorated with the gold plates and their hooves were shielded with the silver. The cows were capable of giving sweet milk. After completion of honor to the *brahmins* including serving of sumptuous food to them, he sought their permission to break his fast.

In the mean while, Durvasa reached there. To honour him, Ambrisha left his seat and gave him appropriate pedestal. He worshipped him with all flowers, fragrance and sandal. Offering his salutation to his feet he invited him for food. Durvasa accepted the invitation and went to the river for bath. It was taking longer and *dwadshi tithi* was nearing its end, hardly one *ghati* (1 *ghati* = 24 minutes) was left. Ambrisha decided to break his fast by taking water only while *dwadshi* didn't run out. After that, he was waiting for Durvasa to arrive. Durvasa, on coming back, learnt that Ambrisha had broken his fast. He became angry and he declared the king to be a culprit for taking something without caring for his honourable guest. In order to punish the king, he took out one of his hair-lock and produced *kritya* (a strong fire) to kill him. When *kritya* moved towards the king Ambrisha, he was not at all disturbed. He was standing with all patience. Before *kritya* could reach Ambrisha, the *Sudarshan chakra* on duty, took command and eliminated the *kritya* completely. Seeing that Durvasa was scared. He also saw that after eliminating *kritya* the *Sudarshana chakra* was coming towards him. He ran out to save his life. He went all-around and found *Sudarshana* closely chasing him. He approached Brahma who expressed his inability to save him against *Sudarshana*. He ran to Shankaraa, and there also he was disappointed. He was advised to go to Sri Hari himself. He rushed to Him and offered his prayer to save him from the attack of *Sudarshana*. Sri Hari also expressed his inability, and advised him to go and surrender to Ambrisha himself. Nothing was as dear to Him as his devotee.

### 9/5 Durvasa freed of Misery

Under the command of Sri Hari, Durvasa came chased by *Sudarshana* to



Ambrisha. He fell on his feet and begged for safety. Seeing his plight, Ambrisha offered a great prayer to *Sudarshana*. He mentioned that if he had served the devotees from the heart, let there be no harm to Durvasa. May *Sudarshan* pacify his anger against him. Ultimately, *Sudarshana* calmed down and Durvasa was saved.

Durvasa was very pleased. He showered lots of blessings on Ambrisha. Until all such turn of events when Durvasa was in great misery, Ambrisha was waiting and he didn't take anything except water. Durvasa also was without any intake of food or water. He was offered sumptuous food. On satisfaction, after taking the food he again expressed all his blessings on Ambrisha, and left for *brahmaloka*. On his departure, Ambrisha took food to satisfy his hunger.

The legend is very important and it offers all sorts of benefits to those who recite it with faith in Sri Hari.

### **9/6 Legend about Ikshavaku Dynasty, Mandhata and Saubhari Rishi**

Ambrisha had three sons: Virupa, Ketumana and Shambhu. Virupa had Prushadaswa as his son who had a child called Rathitara. Rathitara was issueless. He prayed the sage Angira for a child. Angira could utilize his *brahma-teja* (divine brilliance) and produced several sons from his wife. Although, they were from the wife of Rathitra but they were called Angirasa after the name of the merciful sage Angira. They were also called *kshtro-peta brahmins* because they had their relations with both the *brahmins* (*Angira*) and *Kshatriya* (*Rathitra*).

Once, *Manu* (*Vaivaswata*) sneezed, and a child came out from his nostrils; he was called Ikshavaku. He had one hundred sons. The three eldest among his sons were Vikukshi, Nimi and Dandaka. The younger twenty-five sons were in-charge of the eastern part of the Aryavrata. The next twenty-five youngsters were ruling the western part, and the first three eldest controlled the central part of Aryavrata. The balance forty-seven were made in-charge of the southern part.

Once, Ikshavaku commanded his eldest son, Vikukshi, to fetch materials from the forest for performing *Astaka shradha*. He went to the forest and collected the materials. While coming back, he felt tired and hungry. Unmindfully, he took some of the items to satisfy his hunger. On coming back to home, he offered the materials to his father. As the items were being handed over to the

assisting *brahmins*, he could realize that the *shradha* items were not proper as Vikukshi had used some of them to satisfy his hunger. Ikshvaku was not happy to learn that, and he banished his son from his kingdom for that improper act. Ikshavaku, later, went to Vashishtha and listened the essence of divinity from him for ultimate emancipation of a being. Subsequently, he discarded his mortal remains. On the death of his father, Vikukshi came back, and ruled the country. He offered great offerings to Sri Hari, and became famous by the name of Shashada. His son was Purnjaya and he was variously known by his name Indravaha or Kakutastha.

At the end of the *satya yuga*, the gods were humiliated on the battle field by the demons. They approached Puranjaya to fight against the demons. He put a condition that if Indra could carry him in the battle field as his mount he would fight. At the instance of Sri Hari, Indra assumed the form of a large bull. Purnjaya mounted him and fully equipped with the bow and arrows he gave a tough fight to the demons. The demons lost the battle after suffering irreparable losses. The gods were victorious and the act of Puranjaya gave him several names. He mounted Indra, so he was called *Indravaha*. He mounted the *kakuda* (hump) of a bull so he was called *Kakutastha*.

The son of Kakutstha was Anena. His son was Pruthu. Pruthu had Viswarandhi, who had a son Chandra. He got a son called Yuvanaswa. Yuvanaswa had Shavasta who had a child Brihadaswa. Kuwalayswa was the son of Brihadaswa. He was a mighty warrior. He killed Dhundhu with the help of his twenty one thousand sons to please the sage Utanka. He was also called Dhundhumara. All his sons were burnt to ashes under the fire produced by Dhundhu from his mouth. Only three sons could survive and they were Dridaswa, Kapilaswa and Bhadraswa. Haryaswa was from Dridaswa, Nikumbha was from the latter. Further to this, those came in the lineage were Barhanaswa, Krishaswa, Senjeet, Yuvanaswa.

The last one, Yuvanaswa was issueless. He took his one hundred wives to the forest and he performed a son-fetching *ygya* under the guidance of the saints. The *ygya* was in the honour of Indra. In the midst of the *ygya* period, one night, the king felt thirsty. He got up and saw all the sages sleeping. He couldn't help and took the water from the special pitcher of the *ygya*. In the morning, the sages found the special pitcher empty. The king told them the incident. The sages could realize that providential happenings couldn't be forbidden. After

some time, a child was born to him who came out tearing his right abdomen. He was weeping for the milk. The king couldn't help for he failed to provide the breast milk as a female mother does to her child. Indra came to rescue the child and put his forefinger in his mouth. That satisfied the child, and he stopped weeping. While doing that Indra asked the child "not to weep" (*ma dhata*). That gave the name to the child Mandhata. The father of the child, Yuvanaswa survived the peculiar labor trouble in delivering the child. Later, Indra called the child by another name, Trasdasyu. Mandhata, later, became a great religious king. He propitiated Sri Hari by performing several *ygya*.

The wife of Mandhata, Shashbindu produced a female child Bindumati. She had three sons, Purkutsa, Amrisha (other than discussed previously), and a *yogi* Muchukunda. They had fifty sisters. All the fifty were married to one sage known as Saubhari. The story goes that Saubhari was doing a great penance inside the water of the river Yamuna. At one time, he could see a fish king enjoying life with his several fish wives. His mind was diverted by the scene, and he also wanted to marry a woman. He came out and sought from the king Mandhata, one of his daughters as his wife. Mandhata advised to approach his daughters independently in bridal council. Saubhari thought Mandhata was hesitant because of his old age and aging physique. He resolved though the potentiality of his penance and became handsome young chap. When the fifty daughters of Mandhata saw him, all vied to have him as husband. They all lost the affection for each other and fought among themselves to get Saubhari as husband. Saubhari accepted them as wife. He provided them all the comforts of life and spent his days pleasantly. Mandhata also was envious of the comfortable life, Saubhari was leading.

However, indulgence never satisfied a being, as the drops of *ghee* never quench the fire. He realized that, and later, quit the domestic life. When Saubhari renounced the worldly life, his wives also followed him. Saubhari meditated deeply on Sri Hari, and ultimately got the salvation. His wives also followed him, and emancipated themselves by burning on the pyre of their husband, Saubhari.

### **9/7 Legend about the king Trishanku and Harischandra**

The *naga* (serpents) had married their sister, Narmada to Purukutsa. As directed by Vasuki, Purukutsa was taken to *rasatala* by his wife Narmada. There Purukutsa killed the *gandharva*. He was blessed by Vasuki that who ever would

recite the story would be free from the fear of the serpents. Purukutsa had a son Trasdasyu and the latter had Anranya as his son. The lineage is Haryaswa, Aruna, Trivandhana and Satyavrata. The last one was called Trishanku.

Trishanku was cursed by his father and preceptor. He turned into a *chandala* (low cast). With the grace of Viswamitra, he went physically to the heavens. The gods pushed him down and he started falling upside down. Viswamitra used his *yogic* potency and kept him stationary in the same position with his down in the sky. Today also, he is seen in the same posture at the same location.

Harishchandra was the son of Trishanku. It is said due to Harishchandra, Viswamitra and Vashistha cursed each other. Under the curse, they turned into birds and kept fighting for long. Harishchandra had no issue. Narada advised him to approach Varuna. He prayed for a son and promised that if his son would be a warrior he would worship him offering his son to him. With the grace of Varuna, he was blessed with a son named Rohit. Varuna reminded Harishchandra his vow of offering his son to him in a worship. The affection of son, restrained Harishchandra in doing so. He assured to do the same after ten days. With the passing of ten days, Varuna reminded Harishchandra. He extended his promise to offer him when he would have teeth in his mouth. Varuna waited and when that happened he came and reminded him of his promise. It was again extended until the temporary teeth was replaced by the permanent teeth. When that happened, the promise was extended until he becomes capable of bearing the quivers. In the meanwhile, Rohit learnt that his father was committed to offer him as a *ygya-pashu* to Varuna. He took to forest to save himself. Varuna became angry, and he afflicted Harishchandra with a disease called *mahodra* (enlarging abnormally the abdomen).

Learning that Rohit wanted to come back to his father, Indra forbade him six times and he extended his stay in the forest for six years. Lastly, he chose to come back and purchased a child, *Sunah sopa* from Ajitagrata to offer as a *ygya-pashu*. He came and bowed down to his father and offered him the *ygya-pashu* he had brought. The *ygya* was performed to appease Varuna under the guidance of Viswamitra and Ymadagni. Vashishtha was *brahma* of the *ygya*. Indra gifted a golden chariot to Harishchandra. He was free of *mahodra* affliction. Later, he renounced his domestic life and merged with the almighty spirit.

### 9/8 Legend about Sagara

The son of Rohit was Harit. The further lineage is like this: Champ, Vijaya, Bharuka, Vruka, Bahuka. The enemies defeated Bahuk and captured his kingdom. He went to the forest with his wife. On his death, his wife tried to take to *sati* (to mount the pyre of the husband). Maharshi Aurva knew that she was pregnant and so he forbade her in doing so. When the other wives of Bahuka knew about her pregnancy, they poisoned her out of jealousy. Nothing happened to her, nor any harm was caused to the child in the womb. Subsequently, she delivered a child with poison. That caused the child to be named Sagara (*sa + gara = with poison*). Later, he became a very famous king.

Under the command of his preceptor, Aurva, the king didn't kill the people belonging to the clan of Taljangha, Yavana, Shaka, Haihaya and Barbara although he won over them. He freed them with some conditions. Some were to have shaven heads, some to have only loin cloths. Some were asked to wrap the cloth while others were not allowed to wrap any cloth in the upper part of the body. Thus they were penalized to live a humiliated life.

The king Sagar, performed *aswamedha ygya* under the guidance of Aurva. The horse of the *ygya* was stolen by Indra. It was not retrievable. The sons of Sagar from his wife Sumati, when failed to find the horse, they dug the earth out and finally could find the horse at the hermitage of the saint Kapila. The saint was under meditation. The sons of Sagar mistook him as the thief of the horse and tried to humiliate him. The saint opened his eyes. The disrespect shown to the saint, caused them to burn into ashes. There is a wrong impression about the story that Kapila when opened his eyes, he burnt them by his *yogic* power. It is a misconception. Kapila was Sri Hari himself who propagated *shankya shastra*. He could never nourish hatred to anybody. It was the disrespect that caused the destruction of the sons of Sagar.

The second wife of Sagar was Keshini. She had a son Asmanjasa. Anshuman was the son of Asmanjasa. The former was always in the service of his grandfather, Sagar. Asmanjasa was a great *yogi* in his previous life. Under bad company, he spoiled his *yogic* career. In the present life, he could remember all about his previous life. He deliberately wanted to cut-off all his worldly relations with his kith and kin. He, therefore, behaved very strangely. He could act as a crazy man and he threw several small children into the river, Saryu. That hurt Sagar,

and he discarded him as son. He was asked to quit Ayodhya. When he was doing that, which he wanted heartily, he could revive all the children drowned by him. He demonstrated that to his father Sagar, and then departed for the forest. The inhabitants of Ayodhya became happy when they got back their children.

Under the direction of his grandfather, Anshuman set out to find the lost *ygya* horse. He moved by the coast of the ocean dug by his uncles. Moving forward, he could see the heap of ash along with the horse near the Kapila's hermitage. He offered his salutation to the saint's feet and glorified him with due respect. Hearing his prayer, Kapila was pleased. He asked Anshuman to take the *ygya* horse back. He also mentioned that the heap of ash was of his uncles. They could only be emancipated if the water of the *Ganga* was poured over them.

The *ygya* horse was back and Sagar could complete the *ygya* successfully. Later, he renounced his royal life, and Anshuman was made the king. Under the guidance of Aurva , Sagar sought the ultimate salvation.

### **9/9 Bhagirtha and coming down of the *Ganga***

Anshuman under took severe penance to bring the *Ganga* on the earth. He couldn't get her. Subsequently, he died. His son, Dilip also tried to make his father's mission successful. The mission remained incomplete. He also died. Bhagiratha, the son of Dilip continued the mission of his forefathers. He succeeded and ultimately the goddess *Ganga* appeared before him. She put two queries to Bhagiratha, "If she comes down to the earth who will sustain the impact of her fall at the first place? If not sustained, she will tear into the earth and go to *rasatala*. If she stays on the earth, people will wash their sins in her water, and where will she go to dispose off those accumulated sins ?"

Bhagirtha assured that Her impact would be absorbed by Rudra himself. She would be cleansed of others' sins also by the touch of sages and saints. Bhagirtha, thereafter, performed penance to appease Rudra (Shankaraa). He was pleased and he accepted to receive the descending *Ganga* on his head locks. *Ganga* descended to his head. From there she touched the earth. Bhagirtha was leading her mounting on the chariot as fast as the wind. *Ganga* was following him. He took her to the place where the ashes of his forefathers were lying. Once her water touched them, they were emancipated and went to the heavens.

Shurta was the son of Bhagirtha. The further lineage was Nabha, Sindhudwip,



Ayutayu, Rituparn, Sarvakama, Sudas, Saudas. Nala was the friend of Rituparn. Nala learnt to play game of dice from him.

Saudas was variously called Mitrasaha, Kalmashpad. He had turned into a demon under the curse of Vashishtha and he was also issueless.

The story about Saudas goes like this. Saudas was a mighty king and once he went for hunting in a forest. There he killed a demon but he spared his brother. Later, that demon with a view to retaliate the killing of his brother, he came to Saudas in disguise. He began cooking food for him, and once he deliberately cooked meat for his preceptor, Vashishtha. It was done without anybody's knowledge. The food was served to Vashishtha. He immediately realized that and declared the food was uneatable. He cursed the king for that. The curse was that the king would turn into a demon. The king's wife Madyanti prayed Vashishtha for pardon as he didn't do that with any intention. The preceptor, Vashishtha had compassion on him and reduced his curse to be effective for twelve years only. When the king's wife was pleading for the king's innocence, the king had also taken a resolve by holding a palm-full of water to curse his preceptor. When he learnt about the liquidation of his curse he couldn't find place to throw that palm-full water for it was charged with his *mantra*. In order to avoid damage to any other being he poured the water over his foot. That turned his foot black. It was this act which gave him names, Mitrasaha and Kalmashpad.

Saudas turned a demon. He was once moving in a forest and he found a *brahmin* couple in a compromising pose. He held the male *brahmin* for his food as he was hungry. The female brahmin requested to free her husband as they were not satisfied and their cohabitation was with an intention to produce a child. She further mentioned that her sexual hunger was still not satisfied, and therefore, her husband should be freed. The demon Saudas didn't listen and he ate the male brahmin in her presence. Seeing her husband killed, the female brahmin cursed the demon to be dead when taking to cohabitation with his wife.

Twelve years passed, and Saudas was free of his curse. He came back home. He was sleeping with his wife Madyanti. He wanted an intercourse but his wife forbade him reminding the brahmin's curse. He remained issueless. Later, with the grace of Vashishtha, who resolved for a son to him his wife carried a child in her womb. Seven years passed but the child didn't come out of the mother's womb. Vashishtha hit her womb by throwing a stone at her. The child was born,

and was named *Asmak* (meaning born from hit of stone).

Mulak was the son of Asmak. When Prashurama killed *kshatriya*, he could hide himself among women. He was, therefore, called *Narikavacha*. His Mulak name signified that after the destruction of Prashuram, the *kshatriya* clan could spring off from him only. Dasaratha was son of Mulak. The further lineage is Aidvid, Viswasaha, Khatwang. The last one was a great warrior for he was always victorious while fighting a battle. He killed demons on request of the gods. When the gods indicated the end of his life in two *ghati* (48 minutes), he came rushing home. He surrendered his heart and mind to Sri Hari. Ultimately he was emancipated.

### 9/10 *Leela* (pastime) of Sri Ram

Khatwang had a son called Dirghavahu, and his son was Raghu. Aj was son of Raghu. Dashratha was son of Aj. On the prayer of the gods, Sri Hari, Himself came with all his insignia in the form of four brothers. Sri Ram, Lakshmana, Bharata and Shatrughana were sons of Dasaratha.

To prove His father truthful Sri Ram quit the kingdom and went to the forest with His wife Seeta, and brother Lakshmana. His lotus feet was softer than the palm of Seeta. When in the forest, he was tired his legs were massaged by Hanuman and Lakshmana. As a result of defacing Surpanakha, by cutting her nose and ears, He had to lose His wife. When His eyebrow expressed his anger over the event of Seeta's theft, the ocean was scared. He bridged across the ocean, and killed the demons in Lanka. "That great Sri Ram may protect us", was exclaimed by Shukdeo to Parikshita.

Sri Ram, in his childhood, had killed dreaded demons while protecting the *ygya* of Viswamitra. In Janakpur where a congress of the kings was organized to marry Seeta, He broke easily the great bow of Shankaraa. The bow could be taken to the congress venue by three hundred men of great strength. The condition of marriage to Seeta was the breaking of the bow. Seeta was goddess Lakshmi herself who came as daughter of Janaka at Janakapur. Sri Ram married her by meeting the condition very easily. On way back to Ayodhya from Janakpur after marrying Seeta, He met Prashurama who had been known for eliminating the *kshatriya* from the earth twenty-one times. He humiliated the pride of such a great warrior, Prashuram.

With a view to keep His father, protector of truth, he left for the forest. There he

defaced the sister of the demon king, Ravana. He killed great demons, Khara, Dushana and Trishira with their fourteen thousand strong army. He stayed wandering in the forest from one place to another. When Ravana learnt about the charming beauty of Seeta, he sent Mareecha, a demon, in disguise of a golden deer. When Sri Rama chased the deer to get the attractive deer-skin for Seeta, He was taken far away from the hermitage where Seeta was staying. By the time, the golden deer (disguised Mareecha) could be killed by Sri Rama, Ravana entered the hermitage and lifted Seeta in absence of Lakshmana. Thereafter, under great duress, He moved around in the forest looking for her with his brother Lakshmana. Through this act he gave a message that the one who is passionate for wife is bound to be in distress.

He made the last rites of Jatayu, a vulture who had freed himself from the bondage of *karma*. He killed Kabandha. He made friendship with Sugreeva and other monkeys and killed Bali. He could collect the information about Seeta from the monkeys deputed specially for that mission. He was moving in the forest and performing all the feats as His pastime (*Leela*) like a human-being.

When he reached the bank of the ocean with his strong monkey forces, he appealed to the ocean –god for giving him way to cross and reach Lanka where Seeta was kept captive. His appeal went unheeded. He went angry causing great chaos in the ocean as all the ocean creatures went panicky. The ocean – god manifested in human form and prayed Him. He set all the ways open for him to cross and kill Ravana, the son of Vishrava. He only prayed to raise a bridge across the ocean to glorify His name for all time to come. Sri Ram honoured his appeal and bridged the ocean using several hills, trees and rocks. Thereafter, on the advice of Vibhishana, accompanied by Sugreeva, Nala and Hanuman He entered Lanka.

Lanka had been already burnt by Hanuman before He reached there with the force of the monkeys. The monkeys entered Lanka and created a chaos by taking away grains, tearing of flags, breaking of house tops etc. The city of Lanka looked like a river trodden by elephants. Seeing that, Ravana sent Nikumbha, Kumbha, Dhumraksha, Durmukha, Surantaka, Narantaka, Prahasta, Atikaya, Vikampana and his other followers in the battle field to face Sri Rama. He also sent his son Meghanada and his brother Kumbhakarna. The demons' contingent was fully armed and too tough to be defeated. Sri Ram faced them with his associates Sugreeva, Lakshmana, Hanuman, Gandha-Madana, Neela, Angada,

Jambavana, Panasa and other mighty warriors. Angada and others made fierce attack using trees, rocks and other missiles over all the four types (elephant, chariot, cavalry, and infantry) of the demons' army. The demons were killed as they had lost their excellence due to immoral act of lifting Seeta in absence of her husband and his brother.

When Ravana realised suffering great loss in the battle field, he himself came to face Sri Rama mounting *Pushpaka vimana*. Indra sent a great chariot driven by Matali in the service of Sri Ram. Ravana charged his arrows on Sri Rama. In retaliation Sri Rama hurled a potential arrow against Ravan which tore his heart and he fell down dead vomiting blood. Thousands of demons' wives accompanying Mandodri (Ravan's wife) came lamenting to the battle field. They mourned the death of the demon warriors.

Sri Rama directed Vibhishana to perform the last rites of the demons killed in the battle. He, Himself went to the Ashoka garden where Seeta was in all pensive state under one Ashoka tree. Seeing her beloved husband before her, Seeta became cheerful. Sri Rama made Vibhishana the king of Lanka and also provided him a life as long as a *kalpa* (one day of Brahma = 1000 *chatur -yuga*).. He later moved out with His wife Seeta in a plane occupied by Sugreeva, Lakshmana and Hanumana. It was the end of his fourteen years of exile to the forest. He was treated with all honors by the gods, Brahma and others.

On way back, Sri Rama learnt about the tough life being lead by his brother Bharata. He was taking only barley cooked in the urine of the cows. He wore the bark of trees and slept on the earth over a mat. Such was the tough resolve of Bharata in absence of his brother Sri Rama. When he learnt, his elder brother Sri Rama was coming, he moved to welcome him carrying his wooden sandal (*paduka*) with all his people, ministers and teachers. As soon as he moved from Nandigram, where he was staying when Sri Rama was in the forest, he was accompanied by people playing all sorts of musical instruments in honour of arrival of Sri Rama. When he saw, Lord Sri Rama, his eyes welled with tears and he fell on His feet. He put His wooden sandal before Him and stood apart but continuously shedding tears from his eyes. Sri Rama held him close with both his hands for quite some time. Bharata got thoroughly drenched with the tears of Sri Rama. Sri Rama with Seeta and Lakshmana gave due respect to the *brahmins* and the teachers. The people offered their respectful salute to Him.

They gave standing ovation to their lord for they got His glimpse after a long time.

Bharata carried his wooden sandals, Vibhishana held a *chavra*, Sugreeva held a fan, Sri Hanumanjee held a silver umbrella, Shatrughana held the bow and arrow, Seeta carried the pot full of water from sacred rivers, Angada held a golden sword, and Jambvana held the shield. Accompanied by them, Lord mounted the *Pushpaka vimana*. The singer and dancer women occupied their respective seats over the *vimana*. Sri Rama looked so excellently decorated as the Moon looks among the surrounding stars.

Being so treated and honoured by His brothers, He entered the city of Ayodhya. He met his mother Kaushlya along with the other mothers. He also met His all friends, teachers and others by acknowledging their respect and also giving them due regard.

Later, his preceptor Vashishtha got his hair lock opened and He was given a great bath as if Brihaspati the preceptor of gods was honoring the chief Indra. He was treated with water of all the oceans, and sacred rivers. Sri Ram was then decorated with excellent dress of garments, crowns, gems and garlands. Seeta was also equally treated. All His brothers were also fully decorated. Bharata prostrated before him and on his sincere request, Sri Rama accepted the throne. He ruled his kingdom similar to His father by offering all affection to his people. In his rule, no body had any physical or mental affliction. All were satisfied and happy. Rivers, oceans, forests, and fields offered what people wanted. There was no dearth of any life sustaining things. The people had also become immortal. Seeta knew the mind of the Lord and accordingly she kept Him in good mood.

### **9/11 The balance *Leela* (pastime) of Sri Ram**

Sri Ram performed the worship of His divine and illumined Self. The *acharya* (leading priest) was Vashishtha. There were four categories of priests who conducted the *ygya* : *Hota*, *Brahma*, *Arhwaryu*, and *Udgata*. They took their position, in the east, south, west, and north of the *ygya-mandapa* respectively. The *acharya* was occupying the center. Sri Ram was the performer (*yajmana*) who received the step-wise guidance from the respective priests. He donated the entire kingdom to the *brahmins* and he was left with Seeta and the cloths

they wore. When the *brahmins* realized that He donated his everything to them with a view to enhance their honour and respect in the society, they returned Him, in good gesture, with their salutation, what they had been donated.

One night, Sri Ram was moving in disguise. He heard a sound coming out of house. The male member was shouting on his female counterpart and citing an example that woman-hankering Sri Ram accepted His wife although she stayed for long in some body else's house, but he was not going to accept her. Sri Ram was shocked to hear that remark, and in order to improve his image he banished Seeta out of the royal palace. She stayed at the hermitage of Valmiki. When she was separated from Sri Ram, she was pregnant. At Valmiki's *ashrama* she gave birth to two sons, named Kusha and Lava. Valmiki initiated those children to appropriate *sanskara*. Each of the brothers of Sri Rama had two sons. Lakshmana's two sons were Angada and Chitraketu. The sons of Bharat were Taksha and Pushkala. The sons of Shatrughan were Subahu and Shrutasena.

Bharata won over *gandharva* and brought huge wealth to offer to Sri Rama. Shatrughana killed Lavana, the son of Madhu of Madhuvana and he established a city called Mathura.

Seeta offered her two sons to Valmiki for their upkeep and she herself merged in the lap of the goddess Earth. Hearing such a pathetic news, Sri Ram couldn't continue further as a ruler and took to a severe penance of *agnihotra* (oblation to the fire god) for thirteen thousand years. At the end, He merged in His divine brilliance. His kindness was so great that whoever lived in that period with Him in His kingdom of *Koshaldesh*, got the ultimate *loka* and status what a *yogi* gets after sustained penance. *It is always beneficial to remember and meditate on Him. He bestows simplicity and humility.*

Parikshita wanted to know about His response to His brothers and the people at large. Shukdeo continued that He was always careful to them. All His brothers were on the world winning mission when he began ruling His kingdom. The people were so respectful to Him that whenever He came out to be among them to acquaint Himself about their grievances, He was given warm and standing ovation along with showers of flowers on Him. During His rule, there was no dearth of any material. The coffer was full of wealth. The houses, streets, highways were well built. The gems, pearls and other precious stones were com-



monly used in the decorative elements of the houses and the streets.

### 9/12 The other kings of the Ikshavaku dynasty

The lineage beginning from Kusha goes like this: Athithi, Nishadha, Nabha, Pundarika, Kshemadhanva, Devaneeka, Aniha, Pariyatra, Balsthala, Vajranabha. The last was from sun.

His son was Khagana, and Vidhriti was the son of Khagana. Hirnyanabha was the son of the latter. He was disciple of Jaimini and was himself a great *yogi*. Yagyavalka inhabiting at *Koshaldesha* was his disciple. He learnt the spiritual art of *yoga* from him.

The further lineage from Hirnyanabha was Pushya, Dhruvasandhi, Sudharshana, Agnivarna, Shighra and Maru. Shukdeo mentioned that Maru was still present and staying at Kalapa. At the end of *Kali yuga*, when sun's dynasty (*surya vansa*) would be extinct, he would again revive the dynasty.

The lineage lead by Maru was Prashushruta, Sandhi, Amarshana, Mahaswan, Viswashahya, Prasenjeet, Takshaka, Bruhdwal. The Bruhdwal was killed in the Mahbharta war by Abhimanyu, the father of Parikshita.

The upcoming Ikshavaku dynasty predicted is (father / son) – Bruhdrana, Urukriya, Vatsvrudha, Prativyoma, Bhanu, Divaka, Sahdeva, Bruhadaswa, Bhanumana, Pratikaswa, Marudeva, Sunakshatra, Pushkara, Antariksha, Sutapa, Amitrajita, Bruhadraj, Barhi, Krutanjaya, Rananjaya, Sanjaya, Shakya, Shudhoda, Langala, Presenjit, Kshudrak, Ranaka, Suratha and the last king would be Sumitra. The dynasty will be extinct after the last king.

### 9/13 The dynasty of Nimi

Nimi was the son of Ikshavaku. Once he planned to perform a *ygya*. He invited Vashishtha as *ritwiz*. As Vashishtha was preoccupied with his program with Indra, he advised Nimi to defer his *ygya* until he came back on completing Indra's *ygya*.

Nimi thought about the transitory nature of life, and therefore, organized the *ygya* with some another *ritwiz*. When Vashishtha was back, he saw the *ygya* being performed. He became angry with Nimi for disobeying him. He cursed him to lose his body. Nimi also considering the impropriety of Vashishtha's action, cursed him back to face the same affliction. Both discarded their body.

Vashishtha was born again from the womb of Urvashi due to Mitravaruna.

The *ritwiz* of Nimi who were conducting the *ygya* maintained his body by keeping that scented. At the end of the *ygya*, when the gods visited the place, *ritwiz* asked to revive Nimi back. The gods consented to be that, but Nimi refused to come back to any physical body. He wanted to be free from holding any physical form. His mind was set on Sri Hari. However, the gods agreed to provide him a seat on the eyelids. The rise and fall of the lids is due to the presence of Nimi. He keeps meditating on Sri Hari.

Later, the body of Nimi was churned with a view to produce his lineage to avoid chaos in the kingdom. Janaka was born out of this act. He was variously called Videha and Mithila. This signifies, the one coming out of no body, and the other due to *manthana* (churning).

The dynasty down to Janaka runs like this: Udavasu, Nandivardhana, Suketu, Devrat, Bruhdratha, Mahavirya, Sudhruti, Dhrustaketu, Haryaswa, Maru, Pratipaka, Krutiratha, Devameedha, Vishruta, Mahadhruti, Krutirata, Maharoma, Swarnaroma, Hraswaroma and Seeradhwaja.

Seeradhwaja got Seeta when tilling the land. He procured, from the point of plough (*seera*), a baby, so he was given the name. His lineage is Kushadhwaja, Dharmadhwaja. The latter had two sons – Krutadhwaja and Mitadhwaja. Keshidhwaja was the son of the former and Khandikya was the son of the latter. Keshidhwaja was an accomplished *atma-gyani* (self realized). Khandikya was expert in *karma-kanda* (techniques of rituals). He quit under the fear of Keshidhwaja. The son of Keshidhwaja was Bhanuman, and the further line of descendents was Shatdyumna, Shuchi, Sandwaja, Urdhwaketu, Aj, Purujit, Arishtanemi, Shrutau, Suparswaka, Chitra ratha, Mithilapati Kshemdhi, Samaratha, Satyaratha, Upguru, Upgupta, Vaswananta, Yuyudha, Subhashna, Shruta, Jaya, Vijaya, Rita, Sunaka, Veethavya, Dhriti, Bahulaswa, Kriti, Mahavasi and all were entitled Maithil. They were leading a domestic life but were dispassionate. This becomes all the more important as Ygyavalka was intimately connected with this dynasty.

### 9/14 The *chandra* dynasty

Atri was famous son of Brahma. The nectar-like Chandrama (the Moon) was born from the eye of Atri. Brahma made Chandrama the chief of herbs, stars

and *brahmins*. He performed *Rajsuya ygya* on wining over the world. He was full of proud, and forcibly took away Tara, wife of Bruhaspati. Despite all persuasion of Bruhaspati, Chandrama didn't return Tara to him. Ultimately the battle fire broke out. The demons and their preceptor Shukracharya favoured Chandrama. Indra was in favour of Bruhaspati. Shankaraa also favoured Bruhaspati for he was son of his teacher Angira. A great battle began between the demons and the gods.

Angira approached Brahma to intervene and stop the battle. Brahma called an explanation from Chandrama. Consequently, he returned Tara to Bruhaspati. Tara was pregnant and knowing that her husband, Bruhaspati became angry. He asked her to discard the child prematurely. She obeyed him. The child was full of brilliance and charm. Seeing him, both Chandrama and Bruhaspati were in love for the child. Tara couldn't say who was the father of the child. Ultimately, Brahma mediated, and confirmed from Tara that the child belonged to Chandrama. The child was thus possessed by Chandrama, and he was named Budha.

Pururava was born from Budha and his wife Ila. He was very handsome and endowed with of all the royal qualities. Once, Narada praised Pururava in the court of Indra. Hearing that, Urvashi, the celestial dancer, came to Pururava and she was attracted by his pleasing personality. Pururava cursed by Mitravaruna had fallen from heavens to the earth. Pururava welcome her. Both agreed to stay together, but on two conditions, put by Urvashi. Pururava was given two lambs to rear and protect. She would remain only on *ghee* and would not allow Pururava to remain naked except during their time of indulgence.

They spent happy and comfortable one year together and visited *Chaitrarath* and *Nandan vana*, the famous godly parks. In the heavens, She was conspicuous by her absence. Indra deputed a few *gandharva* to find out her and get her to him. *Gandharva* reached the earth and took away two lambs kept in the protection of Pururava by Urvashi. It was night time, and they were enjoying their personal life. Hearing the voice of crying lambs when they were being taken away, Urvashi accused Pururava for not keeping his promise to protect the lambs . She was very critical of him. Enraged Pururava, took the sword in his hand, and chased the *gandharva*. He could retrieve the lambs back. It was pitch dark night but due to the light emanated by *gandharva* Pururava could be seen naked. Pururava had left Urvashi when they were indulged in their per-

sonal enjoyment. Under the severe criticism of Urvashi for not keeping the promise, he couldn't dress up at all, and had run behind the crying lambs to protect them. Although the lambs were back, Urvashi saw him naked out of their personal room. That was taken as the breaking of the promise to her, and she immediately deserted Pururava.

Pururava became very sad by her absence. He lost his interest in the life and became a careless wanderer. He saw her once in the region of Kurukshetra with five of her girl friends. He requested to talk to enable him enjoy for sometime. Urvashi reminded him about the character of the women, "They never belong to one man. They protect their interest, and by nature they are very cruel." She advised him to have patience and maintain equilibrium of mind. She promised to meet him for one night in one year, and also mentioned that they would have several children. Noticing her carrying a child in her womb, Pururava left for his capital.

After one year, Pururava went to the same place and as promised she met him. In one year, she had become mother of a great son. Both stayed together at night. Pururava enjoyed the night but the morning departure was painful. She advised him to pray *gandharva* if he wanted her. On praying *gandharva*, he was given one *agnisthali* (container to place fire). He mistook it as Urvashi and embracing that he moved from one forest to another. When he realized it was not Urvashi rather it was *agnisthali*, he discarded that in the forest and came back to his royal palace. At night, he always remembered Urvashi.

When *Treta yuga* commenced all the three *veda* appeared to him. He went to the place where he had left the *agnisthali*. There he saw a *peepal* tree grown on the lap of a *shami* tree. He made *arani* (wooden elements used to generate fire in *ygya*). He imagined about the *arani* that the lower one was Urvashi, and the upper one was Pururava and the objective was to produce a child. He arranged the *arani* and chanted the appropriate *mantra* to ignite fire by vigorously rubbing one over the other. There appeared *Jatveda agni*. The king divided the fire in three categories using his knowledge of three *veda*. The fire was *Aahvaniya*, *Garhpatya* and *Dakshinagni*. They all represented his sons. Later, he used the them for propitiating Sri Hari by performing the *ygya*.

Shukdeo pointed out to Pariksshita that in *Satyayuga*, *Pranava (Aum)* was the *veda* and that covered all the scriptures. The deity was only Narayana. There

was only one fire and one community (*varna*) called *Hansa*. In *Treta* three veda appeared, and three types of *agni* appeared from the effort of Pururava. The king had accepted the *agni* as his sons, and finally, he got *gandharva loka* for his eternal stay.

### 9/15 The legend of Richika, Jamadagni and Prashurama

Pururava got six sons from Urvashi : Aayu, Shrutayu, Satyayu, Raya, Vijaya and Jaya. Vasuman was the son of Shrutayu. Shruanjay was the son of Satyayu, Aeka was the son of Raya, Amit was the son of Jaya.

The lineage of Vijaya was Bheem, Kanchana, Hotra, and Jahnu. Jahnu had been famous for drinking the entire Ganga using his palm. Jahnu had his lineage : Puru, Balaka, Ajaka, Kusha. There were four sons of Kusha- Kushambu, Tanaya, Vasu and Kushnabha. The son of Kushambu was Gadhi.

Satyavati was the daughter of Gadhi and she was demanded by the saint, Richika. Gadhi, considering the poor match for his daughter, put a difficult condition to the saint. He was asked to get one thousand white horses having one black ear in gift. Richika went to Varuna and got similar horses as demanded by Gadhi. He was successful in getting Satyavati as his wife.

Satyavati and her mother, both came to Richika and requested him for child to both of them separately.. He cooked *charu* (sweetened rice with milk) separately for both of them. The mother of Satyavati apprehended partisan attitude of Richika and guessed that he must have given superior *charu* for Satyavati for she was his wife. She asked Satyavati to exchange the *charu*. They took that after exchanging. When Richika came to know of the exchange he exclaimed his concern with his wife. He mentioned that her mother would get a great *brahma-vetta* (self realized) son and she would be having a son who would be punishing others and would be very strict in nature. On appeal of Satyavati, he assured to defer the coming of such a cruel child to the next generation.

Jamdagni was born to Satyavati. She herself turned into a sacred river, Kaushaki. The daughter of a saint, Renu was called Renuka, and she was married to Jamdagni. Jamdagni became father of Vasuman and others with Prashurama as the youngest among them. It is said to eliminate the dynasty of Haihaya, Prashurama was born. The *kshatriya* had become *tamo-guni* (indulgent) and *anti-brahmins*. To set right their conduct, Prashurama eliminated them twenty –one times from

the earth.

Arjuna was a great king of Haihaya dynasty. He propitiated Lord Duttatrey, a parcel of Sri Hari. He got thousand hands in boon and also that he would never be killed by anybody. He was a great *yogic* practitioner. Through his practice he was endowed with the power of assuming as subtle and as large a body as he wished. He was also capable of moving from one place to another as fast as wind. Once he was enjoying a bath in the Narmada river. He was surrounded by thousands of women. His thousand hands could put a bund across the river and the reverse current submerged the camp of Ravana on the upstream. Ravana became upset on that and in anger he came to Sahsrarjuna and criticized him very bitterly. Sahsarjuna, in a game like manner, held him in his hands and put in a monkey cage at *Mahishmatipuri* (his capital). On the initiative of the saint, Pulastya, Ravana was released.

Once, Sahasrarjuna was on his hunting mission. Coincidentally, he reached the hermitage of Jamdagni. He could sight there, the celestial cow. Because of her, the hermitage was having plenty of all the desired items. He decided to take away the cow, and commanded his men to do so. She along with her calf, was forcibly taken to Mahismatipuri. On their departure, Prashuram came back and learnt about the taking away of the cow by the king. He was furious and paced up to Mahishmatipuri in no time. By that time, the king and his men were about to reach their city. They saw Prashuram coming fast on them. He was holding *pharsa*, bow and arrow, and his hair locks were shining like silver. He was clad in the black deer skin.

The seventeen *achauhini* (a measure of size) contingent of the king's army attacked on Prashuram. He very easily destroyed them. Lastly, the king himself was in command and directly faced him. The king was badly humiliated. Prashuram cut all his thousand hands and killed him by cutting asunder his throat. He came back with the celestial cow.

He recited what happened at Mahishmatipuri to his father Jamdagni. His father was shocked to learn about the killing of the king. He severely criticized his son, Prashuram for his intolerance, and mentioned that the endurance, tolerance and amnesty were the only traits of *brahmins*. Brahma got the supreme position only because of the trait of *kshama* (pardon), he possessed. He mentioned that the killing of a sovereign king was a greater sin than killing of a *brahmin*. He



sincerely advised Prashuram to move to pilgrimages and absolve the sin of killing the king.

### 9/16 The carnage of *kshatriya* and legend of the dynasty of Viswamitra

To obey the father's command, Prashuram took pilgrimage of sacred places. After one year of pilgrimage he came back to the *ashrama*.

Renuka, the mother of Prashuram, once went to the Ganga river to fetch water for the use in religious rites to be performed by her husband. She saw Chitraratha, a *gandharva*, enjoying water - game with some celestial women in the mid of the stream of the river. Her attention was diverted and she spent some time watching the game. She was also impressed by the *gandharva*. When she realized she had been delayed in providing water to her husband, Jamdagni, she quickly paced back with the pitcher, full of water. On keeping the pitcher before him, she stood with folded hands. Jamdagni could read her mind and knew her mental attraction towards another male being, Chitrarath, a *gandharva*. He took that as a sin and immediately shouted commanding his sons to kill her. None of his sons turned up, but Prashuram came forward and as commanded by his father, he killed the mother and also all his brothers. Jamdagni was pleased with him and asked him for a boon. He knew the potential of his father, so he asked to revive all his brothers and the mother and they should not remember what had happened to them. Jamdagni blessed to be so. All were alive afresh as if they woke up from a slumber.

The ten thousand sons of Sahasrarjun were carrying the vengeance in their mind against Prashuram for the killing of their father. Once, Prashuram and his brothers were out in the forest. They came to Jamdagni *ashrama* and killed Jamdagni who was engaged in a meditation. Renuka had tried to dissuade them in doing so but all in vain. Seeing her husband killed, Renuka cried out calling Prashuram loudly. Prashuram could hear the cry of his mother in the forest. He immediately rushed back and knew what had happened around. He stormed to Mahishmatipuri and created a hill of heads of the sons of Sahasrarjuna. The city was plunged in deep pool of blood on killing of the people around there by Prashuram. Prashuram was so shocked by the heinous crime of *kshatriya* that he eliminated twenty-one times the *kshatriya* from the earth. The genocide was on such a wanton scale that he created five large and deep ponds of blood at *Samantapanchaka* near Kurukshetra.

He brought the head of his father and attached it to his body. He also performed *ygya* to propitiate the almighty. During the *ygya*, he offered east side to *hota*, south to Brahma, west to *adhwaryu*, and north to *udgata* (who sings *sama veda*). The balance diagonal directions were offered to *ritwija*. Kasyapa was offered the central part and other gods were provided their appropriate seats. On completion of the *ygya* he took *ygyant – snan* (concluding bath) and freed himself from all sins. He looked like a brilliant sun, when he occupied a seat on the bank of Saraswati. Jamdagni also got his subtle body on his resolve. Honoured by Prashuram, he joined the team of *sapta-rishi*.

Shukdeo mentioned to Parikshita about the future and said Prashuram would also join the *saptarishi* in one of the coming *manvantra* and he would elaborate the *veda*. It was also mentioned that in the time of Parikshita also, Prashuram was present on the Manhendhra hill in a peaceful state of mind.

Viswamitra was a brilliant son of Gadhi. Although he was a *kshatriya*, he acquired the *brahminical* brilliance by dint of his hard divine practices. He had hundred sons. The one born after the first forty-nine brothers was named Madhuchanda. On his name, all the brothers were called Madhuchanda. Once Viswamitra, adopted *Shunah-Shep*, the son of his daughter as his son and asked his sons to take him as his elder brother. *Shunah-shep* was of *Bhargva* dynasty and his another name was Devarata. It was the same *Shunaha-shep* who was purchased for the sacrifice in the *ygya* of Harishchandra. On the initiative of Viswamitra, Varuna had freed him from Harishchandra's *ygya*. He was returned by the gods to Viswamitra. The Sanskrit words, “*DEVAIH RATAH*” (*devas* gave him to Viswamitra) caused his another name Devarata.

The elder forty-nine brothers had reservation in accepting Devarata as their eldest brother. For their disobedience, they were cursed by Viswamitra to become *maleksha* (low cast). On the advice of Madhuchanda (the middle one), all other fifty younger brothers accepted *Shunaha-shep* as their elder brother. Viswamitra was pleased with them and blessed them to have well behaved sons.

Ashtaka, Harita, Jaya and Kratuman were several other sons of Viswamitra. The sons of Viswamitra had created several categories in Kaushika –gotra.

### 9/17 Chatrvridhi, Raji and other kings

One son of the king Pururava was Aayua. He had five sons: Nahusha, Kshatra-

vridhi, Raji, Rambha and Anena. Suhotra was the son of Kshatrvidhi and he had three sons: Kasya, Kusha and Grutsamada. Shunaka was the son of Grutsamada. The senior of Rigavedi, Shaunaka was the son of Shunaka.

Kashi was the son of Kasya, and his son was Rashtra. Dirghatama was the son of Rashtra and his son was Dhanvantri. He was the founder of *Ayurveda* (life science of herbal medicine). He had a share in all the *ygya* and he was considered to be a potential parcel of Lord Vasudevaa. His son was Ketuman who had a son Bheemaratha. Bheemaratha had Divodasa, Divodas had Dyumana (also called Pratardana, Shattrujit, Vatsa, Ritadhwaja, Kuvalayaswa). Dyuman had a son Alarka. It was Alarka who ruled the earth for sixty-six thousand years in his youth. He had a son, Santati who had a son Sunitha. Sunitha had Suketana, Suketana had Dharmaketu, Dharmaketu had Satyaketu, Satyaketu had Dhirshaketu, Dhirshaketu had Sukumar, Sukumar had Vitihotra, Vitihotra had Bharga who had Bhargabhumi.

Rambha had the son Rabhasha, who had the son Gambheera. Gambheer had Akriya. It was Akriya's wife who initiated the *brahmins* dynasty.

Anena had the son Sudha and later dynasty had Shuchi, Trikkuda, Dharmasharathi, Shantaraya. Raji, the son of Ayu, had five hundred brilliant sons. On request of the gods, Raji retrieved the heavens from the demons and handed over to Indra. Under the fear of Prahalad and others, Indra couldn't retain the heavens and returned it back to Raji. On his death, his son didn't give it back to Indra. He himself accepted the share from the *ygya* also. With the initiative of Bruhaspati, Indra performed a *ygya* which made the sons of Raji immoral and sinful. This helped Indra in eliminating them completely.

The grandson of Kshatrvidhi, Kusha, had in the lineage Prati, Sanjaya, Jaya, Krita, Haryavana, Sahadeva, Heena, Jayasena, Sankriti, and a great warrior Jaya.

### 9/18 Legend of Yayati

Nahusha had six sons : Yati, Yayati, Sanyati, Aayati, Viyati and Kruti. He wanted Yati to be the king but he refused to be so. When Nausha was cursed by the *brahmins* to become a python for trying to possess in an immoral way the wife of Indra, Yayati became the king. He made his four other brothers in-charge of four cardinal directions. He married himself to Devayani, the daughter of Shukracharya, and Sharmishtha the daughter of demon king, Vrushaparva.

It is said if a *brahmin* girl is married to a *khsatriya* boy, it is an adverse (*pratilom*) marriage. This was the case with the marriage of Devayani and Yayati, for former being a *brahmin*, and the latter a *kshatriya*. How that happened goes as follows.

It so happened that the demon king, Vrushparva had a very dear and lovely daughter, Sharmishtha. She was once wandering in the royal garden with Devayani, the daughter of the demons' preceptor, Shukrachaya and her thousand of girl friends. They all entered naked into a pond for water-game. Uma and Shankaraa happened to pass that way. Seeing them coming, all the girls quickly came out of water and put on their dress. By mistake, Sharmishtha put on the dress of Devayani. This caused Devayani to become angry. She reminded Sharmishtha for transgressing her limits by putting on a *brahmin*'s cloth. She criticized her bitterly for being unmindful. Sharmishtha couldn't tolerate her remarks, and she also passed severe remarks against Devayani. Not only that, under great wrath, she stripped her off the dress, and pushed Devayani naked in a deep well and left the place along with the other girls. .

Yayati happened to pass that way. He was thirsty, and he went near the well for water. He could see a naked girl inside. He threw his wrapper for her inside the well, and helped her to come out. She came out holding his hands. Devayani put a proposal to Yayati for marrying her because he held her hands. Yayati was also attracted towards her because of her beauty. He enquired all about her lineage and found it an adverse marriage, but he couldn't resist and accepted the proposal. There was also a curse to Devayani for not getting married to a *brahmin*. It was due to Kacha, the son of Bruhaspati. He was a student of Shukracharya, the father of Devayani. When Kacha finished his lessons on the art of reviving the dead (*mruta-sanjivani*) from Shukracharya and was about to leave his school, Devayanti put a marriage proposal to him. Kacha refused and Devayani cursed him to lose all his skill he had learnt there. In retaliation, Kacha also cursed her not to be married to any *brahmin* boy.

Yayati accepting her proposal left for his royal palace. Devayani rushed to her father crying about the incidents that happened with Sharmishtha. Shukracharya was shocked on the behaviour of Sharmishtha. He decided to quit the king's court. When Vrishparva could know about his quitting his kingdom he came running to him. He apprehended Shukracharya either joining his enemy's camp or cursing him. On his persuasion, Shukrachary disclosed about his daughter's

incident and asked Vrishparva to please her. Vrishparva tried to please her but she asked his daughter Sharmishtha to be her maid servant along with her all thousand girl friends. Sharmishtha could know about Devayani's demand. In order to clear the concern of her father she consented to work as Devayani wanted.

Yayati and Devayani were married and Sharmishtha was their maid servant. Shukracharya had warned Yayati never to make Sharmishtha as his bed partner. As per coincidence, Devayani was in her family way and Sharmishtha could find Yayati alone. She requested him to bless her with a child. Yayati could remember Shukracharya's warning but as providential happening he couldn't resist obliging Sharmishtha. Yayati was father of two sons: Yadu and Turvasu from Devayani. He had also three sons from Sharmishtha:— Druhu, Anu and Puru. When Devayani learnt about Sharmishtha getting sons from his husband only, she deserted him and went back to her father. Yayati went to her father's home to persuade her but it was all in vain. Shukracharya also forbade her to go back to such a lecher husband. He cursed Yayati to become old and lose his youth. Yayati requested Shukracharya to have mercy on him and reverse the curse for he and his wife Devayani were still not satisfied with the passion and indulgence. Shukracharya relaxed his curse and mentioned that if some body could happily exchange his youth with him, he could again be able to enjoy his balance passionate life.

Yayati came back to his palace. He asked his eldest son, Yadu to give him his youth and accept in turn his old age. He told him the reason that he yet wanted to enjoy the passion in his life. Yadu didn't agree to such a proposal. The same answer he got from his other three sons. He called his youngest son, Puru to oblige him. He was a moralist and god fearing chap. He took the opportunity to oblige his father who has given him birth. Puru became old, and Yayati instead became young man. He spent his days happily with Devayani enjoying the life of indulgence and passion.

### **9/19 Yayati quits home**

Yayati was enjoying his revived youth with his beloved wife Devayani. Once it occurred to him about the futility of unending indulgence. He was enlightened by his inner voice to get out of it and surrender to Sri Hari. "The worldly indulgence generates only desire and desire and hardly a stage is found to be reached

when the satisfaction appears to be attained.”, he concluded. He expressed his feeling about the life to his beloved wife and resolved to renounce the domestic life.

He returned his youth to his youngest son, Puru and got back to his original old age. He crowned Puru as king. He gave appropriate share to his other sons also but Puru was the sovereign. South-east was with Druhyu, the south with Yadu, the west with Turvasu, and the north was with Anu.

Yayati took to forest life. He worshipped and meditated deeply on Sri Hari, and finally reached his ultimate salvation. Similarly, Devayani also took the path of her husband and devoted the last days in the meditation of Srikrishna.

### **9/20 Puru dynasty, legend of Dushyanta and Bharata**

Shukdeo mentioned that Parikshita belonged to the Puru dynasty. The family tree was like this: Puru, Janmejya, Prachinvana, Praveer, Namsu, Charupada, Shudyu, Bahugava, Sanyati, Ahanyati, Raudraswa. The last one was having ten sons from the womb of Dhritachi, a celestial woman. They were Riteyu, Kuksheyu, Sthandaleyu, Kriteyu, Jaleyu, Santateyu, Dharmeyu, Satyeyu, Vrateyu and the youngest was Vaneyu.

Rateyu had the son, Rantibhar who had three sons: Sumati, Dhruva and Apratiratha. Kanva was the son of the last one. He had the son Meghatithi. [\*Praskanva brahmins were from the latter.\*](#) Rabhya was the son of Sumati, and his son was Dushyanta.

Dushyanta was once on a hunting mission in the forest. He saw a charming girl sitting in the hermitage of the saint, Kanva. He was enchanted by her beauty. He felt pleasure in talking to her. On enquiry, he learnt she was Shakuntala, daughter of Viswamitra from Menaka. She was deserted by her mother in the forest and brought up by Kanva at his *ashrama*. She offered him some food and water and advised him to relax for a while as he could be tired. Dushyanta accepted her hospitality and proposed to marry her. Both agreed and they were married by *gandharva-riti* (love marriage). Dushyanta spent his night with her, and she conceived during that night. Next morning the king left,

Shakuntala delivered a male child in due course. Kanva initiated the boy to appropriate *sanskara*. He emerged a mighty and potential boy. His pastime was to play with the tigers and the lions. Shankuntala took her to Dushyanta. He



refused to accept him as his child but there was a celestial announcement confirming his fatherhood. He was accepted in the royal fold.

On the death of Dushyanta, he became the king. He proved very famous and strong monarch so much so that the country was, later, named after him (*Bharata* i.e., India). He was endowed with the symbol of *chakra* (disc) on his right palm and his foot soles had lotus marks. . He performed fifty-five *aswmedha ygya* on the bank of Ganga beginning from *Gangasagara* (the confluence of the Bay of Bengal and the Ganga) to *Gangotri* (the genesis of Ganga in upper *Himalayas*). He also performed seventy-eight *aswamedhta ygya* from *Prayaga* (confluence of the Ganga and Yamuna at Allahabad), and at *Yamunotri* (genesis of Yamuna in the *Himalayas*). There was one vital step in the *ygya* called *Mashnar*. Bharata, while performing that, donated fourteen lacs black elephants having white tusks, all decorated with gold, to the *brahmins*.

He was sovereign, and reigned for twenty-seven thousand years. Later, he realized the insignificance of materialism in the life. He adopted a dispassionate way of life.

Three daughters of the king of Vidarbha were his wives. He loved and respected all of them. Once, he remarked, his sons were not matching to him. The queens under apprehension of being deserted by the king, killed their sons. Seeing the loss of dynasty, he performed *Marutstoma ygya*. He was provided by *Marudagana*, the son called Bharadwaj. There is an interesting story about Bharadwaj. Once, Bruhaspati wanted to cohabit with his brother's wife, Mamata. She was pregnant and carrying the child of his husband, Utathaya, in her womb. The womb-child (later named Deerghatama) forbade Bruhaspati in doing so with his mother. Bruhaspati didn't listen to him and cursed him to be blind. He forcibly had sex with Mamata. She again conceived due to Bruhaspati. In due course, a child was born but Mamata under the apprehension of being deserted by her husband wanted to discard the child. Bruhaspati forbade her in doing so and declared that it was the child of both, his brother and he himself, therefore, he became *dwaj* (meaning 'two'). She was directed to rear (*bhara*) the child. Thus, the child got the name *Bharadwaj*. Mamata refused the child to be of her husband, and she declared it to be due to Bruhaspati only, therefore, it was his responsibility to rear the child. Saying that, she discarded the child. The deserted child was reared up by *Marudagana*. When Bharata was in the need of a child for his dynasty, it was this child who was handed over to him by the

Marudgana.

### 9/21 Bharata dynasty and legend of Rantideva

The son of Bharata was Vitatha, also called Bharadwaja. He had the son Manyu. The latter had five sons: Bruhatkshatra, Jaya, Mahavirya, Nara and Garga. The son of Nara was Sankruti. The latter had two sons: Guru and Rantideva.

Rantideva had been famous all over, for his great sacrifices. He could bear all sorts of difficulties along with his family members. He could give any thing to anybody if some one demanded from him. He was a manifestation of endurance and patience. In all people, who came demanding to him, he could visualise Narayana Himself.

Once, he couldn't have anything to eat for forty-eight days. On the forty-ninth day, he could get some *ghee*, sweet- fried-flour (halwa), *kheer* (sweet-rice-milk) and water. His family members were in dire need of food. As soon as they wanted to take the food, a *brahmin* guest appeared. He offered him food from the same stock, and the brahmin left satisfied. He distributed the balance among his family members and they were about to take the food that a *shudra* guest came. He shared some part of his food with him. He was about to leave that a man with a dog came saying they were very hungry. He gave what he had to the man and his dog . He was left with the water only. They wanted to satisfy themselves with the water only. There came another *chandal* guest at the door, saying he was a lowly cast man, and wanted some water for he was very thirsty. Hearing his pathetic demand for water, he became fully compassionate on him. Although, he was in dire need of water, he offered the water to him.

He was so compassionate that he contemplated in his mind and prayed to god for being given a position in the heart of all the beings where he could bear their all sorts of miseries. The divine trinity: *Brahma*, *Vishnu* and *Mahesh* appeared before him. They wanted to offer him whatever he demanded. He had no demand. He only wanted complete peace and concentration on Narayana only. Nothing was dearer to him than Narayana. All his associates also became great devotee of Narayana and all were granted affection from Him.

The lineage further goes like this: Manyu, Garga, Shini, Gargya. [The last one was kshatriya but after him there was the brahmin lineage.](#)

The son of Mahavirya was Duratikshaya who had three sons: Trayyaruni, Kavi

and Pushkararuni. *All three had become brahmin.*

The son of Bruhatkshatra was Hasti. He established Hastinapur. Hasti had three sons: Ajameedha, Dwimeedha and Purumeedha. There were *brahmins* among the sons of Ajameedha. His one of the sons was Bruhadishu. His lineage was Bruhadhanu, Bruhatkaya, Jayadratha, Vishada, Senjeeta. The last one had four sons: Ruchiraswa, Dridhahanu, Kasya, and Vatsa.

Ruchiraswa had a son Par and Par had Pruthusen. The second son of Par was Neep. He had hundred sons. The same Neep had married Kritwi, the daughter of Shukdeo (**his shadow**). The story is that when Shukdeo was renouncing the domestic life, he left his own shadow at home to observe and maintain the domestic system. It was this shadow of Shukdeo who had produced the daughter, Kritwi. Neep and Kritwi produced Brahmdutta who was a great *yogi*. He produced Viswaksena from his wife Saraswati. Viswaksena was the author of *Yoga-shastra* and his preceptor was Jaigisavya. Viswaksena had his son, Udakswana who had a son Bhallad.

Dweemidha's lineage was like this: Yavanir, Kritiman, Satydhriti, Dridhanemi, Suparsva, Sumati, Sannatiman, Kriti. Kriti had learnt *yoga* form Hirnyanabha. He recited *Prachyasam*, the *richa* (stanza) of a *sanhita* (part of vedic works). Kriti had the son Neepa, who had a son Ugrayudha. The further lineage was Kshemya, Suvir, Ripunjaya, Bahuratha.

The brother of Dweemidha was Purmeedha who had no issue.

The second wife of Ajameedha was Nalini. She gave birth to Neela. The further family tree is Shanti, Sushanti, Puruja, Arka, Bhramarswa. He had five sons: Mudgala, Yavaneer, Bruhadishu, Kampilya and Sanjaya. He declared that his five sons were capable of reigning the five countries. Therefore, they were called Panchala. Mudgala, among them had initiated the lineage of *Maudgalya brahmins*.

Mudgala had a twin child. The male child was Divodasa, and the female child was Ahalya. The latter was married to Maharshi (saint) Gautama. Their son was Shatananda, who had a son Satydhriti. He was adept in archery. Shardwan was the son of Satydhriti. Once, Sharadwan got an emission of semen by having a glimpse of the beauty of Urvashi. The semen fell on the shrub of *munja*. Twin children were born, and they were first noticed by Shantanu who was passing

that way. He reared them up. The male child was Kripacharya, and the female child was Kripi who became wife of Dronacharya.

### 9/22 Panchal, Kaurava, and Magadha kings

Mitreyu was the son of Divodasa. He had four sons: Chayavana, Sudasa, Sahadeva, Somaka. Somaka had one hundred sons. The eldest was Jantu and the youngest was Prushata. Drupada was the son of Prushata. He had a daughter, Draupadi and a son Dhrishtadyumna. The latter had a son Dhrushtaketu. They were in the lineage of Bhargyaswa and they were called Panchala.

The second son of Ajameedha was Riksha. His son was Samvarana. He was married to Tapti, the daughter of sun. Kuru, the master of Kurukshetra was born from them. Kuru had four sons, Parikshita, Sudhanwa, Jahnu and Nishdhaswa. Sudhanwa had Suhotra, and the further lineage was of Chayavana, Kriti, Uparicharvasu, Bruhadratha, Kushamaba, Matsya, Pratyagra, and Chedip. The last one was the king of *Chedidesha*.

In the lineage of Bruhadratha was Kushagra, Rishabha, Satyhita, Pushpavana and Jahu. Bruhadrath's second wife gave birth to two pieces of the same body. The mother threw them out. A female demon, Jara, joined them together by saying *jiyo* (survive). The boy with the joint was named Jarasandha. He had the lineage of Sahadeva, Somapi, Shrutashrava.

The eldest son of Kuru, Parikshita had no issue. Suratha was the son of Jahnu. His lineage was of Viduratha, Sarvabhaum, Jayasena, Radhika, Ayuta, Krodhana, Devatithi, Risy, Dilip, Prateepa. The last one had three sons: Devapi, Shantanu, Bahnika. The eldest had quit his paternal right and took to the forest life. Shantanu was made the king. In his previous life, he was Mahbhisha. In the current birth, he was endowed with a magical power of making any old person young by the touch of his hands. There was no rains for twelve years in his estate. *brahmins* found a fault in his life style as he married earlier than his elder brother, and also took the kingdom. He was advised by *brahmins* to handover the reign to his elder brother. He sent for him from the forest but Devapi didn't accept such offer. Later, it rained in Shantanu's estate. It is said Devapi is still engaged in *yogic* exercises and stays in *Kalapgrama*. At the end of *Kaliyuga*, when *chandra* dynasty would be extinct, he would revive it back in the *Satya yuga*.

The younger brother of Shantanu, Bahnika had the son Somadutta. He had three

sons: Bhuri, Bhurishrwa and Shala. Shantanu got from the womb of Ganga a celibate son, Bheeshma. He was a gem among the religious people, a staunch devotee of Narayana and a great knowledgeable personality. He was foremost among all the warriors. Let alone others, once he gave a tough fight to his preceptor, Prashuram. Shantanu got two sons from the womb of the daughter of Dasharaja, they were Chitrangada and Vichitraveerya. The former one was killed by a *gandharwa* of the same name.

Shukdeo mentioned that from Satyavati, another daughter of the same Dashraja, Prasara gave birth to a child who was none other than his father, Srikrishna Dwaipayana, Vyas. He protected the *veda*. Shukdeo repeated again that he learnt *Sri Mada Bhagawata* from his (Shukdeo's) father. He didn't impart the secrecy of that holy scripture to any of his disciples, Pail and others, but he found him fit to learn this great spiritual literary work.

The second son of Shantanu, Vichitravirya was married to two wives, Ambika and Ambalika. Those two brides were brought by Bheeshma from the marriage conference held for their marriage. Vichitravirya was so intimately indulged with his wives that he contracted a terminal disease, tuberculosis. After his death, on the initiative of the mother Satyavati, Vyas produced two sons from the issueless wives of his brother. They were Dhritarashtra and Pandu. He also got third son, Vidura from a maid servant.

Dhritarashtra was married to Gandhari. They had one hundred sons, eldest being Duryodhana, and one daughter, Duhshala.

Pandu was married to Kunti. He couldn't share the bed with his wife under a curse. Kunti got three sons by invoking the gods. Yudhishtira was from Dharma, Bheema was from Vayu, and Arjuna was from Indra. The second wife of Pandu, Madri got two sons Nakula and Sahadeva from Aswinikumara (the celestial doctors). Draupadi gave five sons to *Pandava*. The son of Yudhishtira was Prativindhya, Bheema had Shrutasena, Arjuna had Shrutakirti, Nakula had Shataneeka, Sahadeva had Shrutakarma. Another wife of Yudhishtira, Pauravi gave him a son Devaka. Bheema had also a son Ghatotchaka from his wife Hidimba. He also had the other son, Sarvagata from his wife Kali. Sahadeva had Suhotra from his wife Vijayaa. Nakul had Naramitra from his wife Karenamati. Arjuna got Iravana from his wife Ulupi, daughter of the serpent king. He also got Babhruvahana from his another wife, daughter of the king of Manipoor.

Arjuna had Abhimanyu from his wife Subhadra who was father of Parikshita whose mother was Uttraa. Shukdeo recalled that the Kuru dynasty was almost eliminated from the missile of Aswathama. It was Srikrishna who protected Uttraa's womb and Parikshita was born.

Parikshita had his sons Janamejaya, Shrutasena, Bheemsena and Ugrasena. Shukdeo foretold further that after the death of Parikshita from the bite of *Takshaka* (serpent), Janmejjaya would perform *sarpa-ygya* wherein the serpents would be offered as oblation. He would have Kavsheya Tur as his preceptor and perform *Aswamedha ygya*. He would be conqueror of the world and a great devotee of Srikrishna.

The son of Janmejjaya, Shataneek, would learn three *Vedas* from Ygyavalaka, and archery from Kripacharya. He would be initiated by Shaunakjee in the field of *atma-vidya* (self realization). His further lineage would be of Sahsraneek, Aswamedhaja, Aseemkrishna, Nemichakra, Chitraratha, Kaviratha, Vrushtiman, Sushena, Sunitha, Nruchakshu, Sukhinala, Pariplava, Sunaya, Medhavi, Nrupanjaya, Durva, Timi, Bruhadratha, Sudas, Shataneek, Durdamana, Vahinara, Dandapani, Nimi, Kshemaka. When Hastinapur would be eroded by the Ganga, Nemichakra will shift to Kaushambipur.

The *chnadra vansa* called *soma vansa* (the dynasty of the Moon) also, had both *kshatriya* and *brahmins* in its fold.

The kings of Magadha would be Jarasandha, Sahadeva, Marjari, Shrashrava, Ayutayu, Niramitra, Sunakhatra, Bruhatsena, Karmajeeta, Srutanjaya, Vipra, Shuchi, Kshema, Suvrata, Dharmasutra, Shama, Dyumatsena, Sumati, Subala, Sunitha, Satyajit, Viswjit, Ripunjaya. Their period of rule would happen to occur within one thousand years.

### 9/23 Anu, Druhu, Turvasu and Yadu dynasties

Anu, the son of Yayati had three sons: Sabhanara, Chakshu, and Paroksha. The further lineage was of Sabhanara, Kalanra, Srunjaya, Janmejjaya, Mahasheel, Mahamana. The last one had two sons: Ushinara and Titikshu. The former had four sons: Shivi, Vana, Shami and Daksha. Shivi had four sons : Brushadarva, Suveer, Madra and Kaikeya.

The brother of Ushinara, Titikshu had the lineage of Rushadratha, Hema, Sutapa and Bali. A Sage Deerghatama, produced six sons from the womb of the wife of



the king Bali. They were Anga, Vanga, Kalinga, Suhya, Pundra and Andhra. They established six countries on their names in the Eastern direction.

The lineage of Anga was Khanpan, Diviratha, Dharmaratha, Chitraratha. The last one was famous as Romapada. His great friend was Dasharath, the king of Ayodhya. Romapada had no child, and therefore, he adopted Shantaa, the daughter of Dasaratha. She was married to Rishyashrunga. The latter was born of a female deer from the effort of a sage, Veebhandaka.

Romapada faced a great drought in the zone of his reign. He sent several beautiful dancers to impress Rishyashrunga and invite him in his capital. It rained heavily. Romapada also got four sons when Rishyashrunga conducted the *ygya*. The king Dasharatha was also blessed with the four sons from the *ygya* performed by Rishyashrunga.

Rompada had the lineage of Chaturanga, and from him was born Pruthalksha. The latter had three sons: Bruhadratha, Bruhtakram, and Bruhatbhanu. The lineage of the eldest was of Bruhanmana, Jayadratha, Vijaya, Dhruti, Dhrutavrata, Satkarma and Adhiratha. The last one had no issue. Once, he was enjoying water game in the Ganga, he noticed a casket flowing with a child inside. He took that child home, and adopted him as his son. This was Karna who was born from Kunti when she was a maiden girl. She discarded the child getting afraid of earning a bad name in the society of begetting a child before marriage. Brushasena was the son of Karna.

Druhu, the son of Yayati had the lineage of Babhru, Setu, Aarabdha, Gaandhar, Dharma, Dhruta, Durmana, Pracheta. The last one had one hundred sons and they were the ruler of Malecha in the North.

The son of Yayati, Turvasu had the lineage of Vahni, Bharga, Bhanumana, Tribhanu, Karandhama, Maruta. The last one was issueless. He adopted Dushyanta as his son who was from the Puru dynasty. He didn't stay in the Maruta dynasty and again joined his parental one to become a king.

The dynasty of Yadu is most pious. The Lord Narayana Himself incarnated in this dynasty as Srikrishna. Yadu had four sons: Sahshrajit, Kroshta, Nala and Ripu. Shatajit was the son of the eldest Sahashrajit. He had three sons: Mahahaya, Venuhaya, and Haihaya. The last one had the lineage of Dharma, Netra, Kunti, Sohanji, Mahshmana, Bhadrasena. The last one had two sons Durmada, and

Dhanaka. The latter had four sons: Krutavirya, Krutagni, Krutavarma, and Kratauja.

Arjuna was the son of the eldest one. To differentiate him from the great Arjuna, son of Kunti, he was called Krutvirya Arjuna. He was a great king who had a sovereign rule over seven *dweepa*. With the blessings of Duttatreya (an incarnation of Narayana), he learnt deeply about *yoga* and earned great natural power of *anima – laghima* sidhi. No king of the world would surpass his performances, and fame, in the matter of *Dharma*, *Dana*, *Ygya* and *Tapsya* etc. He ruled for eighty-five thousand years and enjoyed fully the functioning of all the six senses. He never felt any scarcity of wealth in his life time. He was so capable that the others could get their lost wealth on his name. He had thousand sons but all were killed by Prashurama except five and they were Jayadhwaja, Shursena, Brushava, Madhu and Urjita. The eldest one had the son, Taljangh who in turn had one hundred sons. There were *Taljangh Kshatriya* after his name. *Maharshi* Aurva helped the king, Sagar in killing them. Vitihotra was the eldest among the hundred sons. His son was Madhu who had one hundred sons. The eldest among them was Vrishni. The dynasty was called *Madhava*, *Varshneya* and *Yadavaa* after the name of the three great personalities: Madhu, Vrishni and Yadu.

Kroshtua, the son of Yadu, had a son Vrijanvan. The lineage was of Swahi, Rusheku, Chitraratha, Shashavindu. The last one was a great *yogi* and a valiant king. He was endowed with all sorts of fourteen categories of wealth including the elephant, Horse, chariot, wife, arrow, treasure, garland, cloth, tree, diamond, *chatra*, and *vimana* (aeroplane). He was invincible in the battle field. He had ten thousand wives, and each one of them had one lac children. This suggests his children altogether were one hundred crores (one thousand million) in number. The principal among them were Pruthushrva and others. Dharma was Pruthushrva's son. He had a son Ushna who performed one hundred *aswamedha ygya*. His son was Ruchaka. He had five sons: Purujit, Rukma, Rukmeshu, Pruthu, and Jyamagha. Shaivaya was the wife of the latter one.

Jyamagha had no issue. He was afraid of his wife Shaivya, and therefore, he did not marry any other woman. Once, he made hostage, a girl called Bhojya from his enemy. When his wife saw her on her husband's chariot, she shouted at him and asked who was sitting in her position inside the chariot. Jyamagh replied

that she was her daughter-in-law. Shaivya smiled and said when she was issueless how could she get a daughter-in-law. She was replied by her husband when she would get a son, she would marry him. The statement of the king Jyamagh was supported by Viswadeva and Pitra. It was their blessings that Shaivya conceived and gave birth to a handsome son, Vidarbha. He was later married to that Bhojya.

### 9/24 Vidarbha dynasty

The king Vidarbha had three sons from his queen Bhojya. They were Kusha, Kratha and Rompada. The last one has his sons Babhru, Kriti, Ushika, Chedi. The dynasty of Chedi had Damaghosha and Shishupal.

Kratha had his son Kunti whose lineage was of Dhrishti, Nirvrutti, Dasharha, Vyoma, Jeemuta, Vikruti, Bheemratha, Navratha, Dashratha, Shakuni, Karambhi, Devarata, Devakshatra, Madhu, Kuruvasha, Anu, Puruhotra, Aayu, Satvata. The last one had seven sons: Bhajman, Bhaji, Divya, Vrishni, Devavrudha, Andhak and Mahabhoja. The eldest had two wives and each begot three sons. They were Nimlocha, Kinkini, Dhrushti, Shatajit, Sahasrajit and Ayutajit.

Babhru was the son of Devavrudha. Both were exemplary in their characters. One was the gem of men, the other was full of divine attributes. There were fourteen thousand sixty five people who had got salvation on being taught by both of them. Among the sons of Satvata, Mahbhoja was also a great religious man. He was the father of *Bhojavansi yadavaas*.

Sumitra and Yudhajit were sons of Vrishni. Yudhajit had two sons, Shini and Anmitra. Nimn was born from the latter. Satrajit and Prasen, the famous *yadvas*, were sons of Nimn. Anmitra had another son Shini who gave birth to Satyaka. Yuyudhan was the son of Satyaka, who was popular as Satyaki. He had lineage of Jaya, Kuni, Yugandhar.

Anmitra had third son, Vrushni who had two sons Swafalk and Chitraratha. The former's wife was Gandani. She had twelve sons, Akrura being the most famous, the others were Asang, Sarmeya, Mrudur, Mrudivid, Giri, Dharmvrudha, Sukarma, Kshetropeksha, Arimardana, Shatrughana, Gandhamadana and Pratibahu. They had one sister, Suchira.

Akrura had two sons, Devavan and Updeva. The brother of Swafalk, Chitraratha had many sons and known among them were Pruthu, Viduratha.

Andhaka, the son of Satvata had four sons: Kukur, Bhajman, Shuchi and Kambalbarhi. The eldest had the lineage: Vahni, Viloma, Kapotroma, Anu. The last one had a great friendship with Tumburu, a *gandharva*. His lineage was of Andhaka, Dundubhi, Aridyota, Punarvasu, Ahuka. The last one had a sister, Ahuki. Ahuka had two sons, Devaka and Ugrasen. Devak had four sons: Devavan, Upadev, Sudev and Devavardhan. He had seven sisters: Dhrutdeva, Shantideva, Updeva, Srideva, Devarakshita, Sahdeva and Devaki. Vasudeva was married to all of them.

Ugrasen had nine sons: Kans, Sunama, Nyagrodha, Kanka, Shanku, Suhu, Rashtrapal, Srushti, Tushtiman. He had five daughters also called Kans, Kanswati, Kanka, Shurbhu and Rashtrapalika. They were married to Devbhag and others, the younger brothers of Vasudeva.

The lineage of Chitrarath was of Vidurath, Shur, Bhajman, Shini, Swambhoja, Hridik. The last had three sons: Devavahu, Shatdhanwa, Krutvarma. Marisha was the wife of Shur. They had ten sons: Vasudeva, Devbhag, Devashrava, Aanak, Srunjaya, Shyamak, Kank, Shamik, Vatsak and Vruk. They were all pious men. When Vasudeva was born, the musical instruments in the heaven rang automatically. He was, therefore, called Aanakdundubhi. He was the father of Lord Srikrishna. Vasudeva had five sisters : Prutha (Kunti), Shrutdeva, Shrutkirti, Shrutshrava, and Rajadhidevi.

The father of Vasudeva, Shursen, had a friend Kuntibhoja. He had no issue. Shursen gave him his eldest daughter, Prutha in gift. She learnt to invoke the gods under the guidance of Maharshi Durvasa. One day, to try her special skill of invoking the gods, she invoked the sun god. Lo and behold ! the sun god appeared. She was surprised, and sought to be pardoned; she requested him to depart. The sun god pointed out that his appearance never go without any blessings. Before he departed, he blessed her with a son without any physical contact to maintain her chastity. She immediately got a brilliant child as handsome as the sun himself. Afraid of the public criticism, she discarded the child in the river water. Same, Prutha was married to Pandu, the grand father of Parikshita.

The younger sister of Prutha, Shrudeva was married to Vrudhasharma, the king of Karusha. Her son was Dantvaktra. He was the same who had been born as Hirnyakasha in his previous birth under the curse of Sankadik sages.

The king of Kaikeya married Shrutkirti. She gave birth to five Kaikeya princes, Santardana and others.

Rajadhidevi was married to Jayasen. She has two sons Vind, and Anuvind. They were the king of Avanti.

Shrutshrava was married to Chediraj Damaghosh. Her son was Shishupal.

Among the brothers of Vasudeva, Devabhaga was married to Kans, and they had two sons Chitraketu and Bruhadval. Devashrwa's wife Kanswati had Suvir and Ishuman, two sons. Aanak, wife of Kanka, got two sons Satyjit and Purjit. Srunjaya got from his wife Rashrapalika, many sons including Vrusha and Durmarshan. Shyamak got from his wife Shurbhu, two sons Harikesha and Hirnyaksha. The celestial girl, Mishrakeshi, from her husband Vatsak, gave birth to Vruka and others, several children. Vruka got from Durvakshi several children, Taksha, Pushkar, Shal and others. Shamik and his wife, Sudamini, got Sumitra, Arjunpal and others. Karnika, the wife of Knak, got two sons Rutadham and Jaya.

*Aanakdundabhi*, Vasudevaajee had Pauravi, Rohini, Bhadra, Madira, Rochana, Ila, Devaki and other wives. From Rohini, he got Balaram, Gad, Saran, Durmad, Vipul, Dhruv, Krit and other sons. He got twelve sons from Pauravi: Bhoot, Subhadra, Bhadravah, Durmad, Bhadra and others. Nand, Upnand, Krutak, Shur and others were from Madira. Kishi was the only son of Kaushlya. From Rochna, he got Hast and Hemangad; from Ila were born Uruvalk and other chief *yaduvanshi*.

From Dhrutdeva, Vasudeva got a son Viprushta. From Shantideva, he got several sons: Shrma, Pratishruta and others. Updeva had a son Kalpvarsha. Srideva had Vasu, Hansa, Suvansha and other six sons. Devrakshita had nine sons: Gad and others. From Sahdeva he got eight sons.

From Devaki he got eight sons, among them the seven were Kirtiman, Sushen, Bhadrasen, Riju, Sammardan, Bhadra, and *Sheshavtar* Balaramjee. The eighth child was Srikrishna Himself. Subhadra, the grand mother of Parikshita, was the daughter of Devaki.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 10**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**10/1 God assures the earth, Marriage of Vasudeva and Devaki,****Kans kills six sons of Devaki**

The demonic behavior of some of the kings transgressed all the codes of conduct. The life on the earth had become miserable. The goddess Earth, decided to appeal to Brahma. She approached him in the form of a cow. She looked lean and thin, and the eyes were full of tears. Brahma learnt all about her concern. Brahma, Shankaraa and other principal gods including the mother Earth assembled on the *Khsheersagar* coast. A fervent prayer of *Purusha-Shukta* was made in the honour of Lord Narayana. Doing that Brahma went into the trance of a deep meditation. When he opened his eyes, he expressed what had been communicated to him by Sri Hari while he was maintaining the deep meditation.

Sri Hari would be a descendant in *Yadukul*. His close associate, Shesha jee would come as his elder brother. His *Yoga-maya* (in-charge of worldly creation) would also accompany Him on the earth. Brahma directed all the gods to assist Sri Hari by assuming appropriate forms on the earth where he stays. His dearest (goddess Lakshmi ) need to be accompanied by the celestial women and goddesses. The earth was consoled by him that her miseries would soon be over. After that Brahma left for his abode.

In ancient times, one of the kings of the *Yadu* dynasty, Shursen, was having his capital at Mathura. Since then, Mathura had remained the capital of the *Yadu* dynasty. The marriage of Vasudeva and Devaki was solemnized in Mathura at Devaki's father (named Devak) house. On occasion of her farewell, all arrangements of her departure were made amidst a great enthusiasm. Devaki was seated in a chariot which was accompanied by hundreds of other chariots. Her cousin, Kans, son of Ugrasen, showed affection to his cousin sister, and took



the reign of her chariot in his hands. Happily, after bidding due farewell, her chariot moved out of the palace. On way, Kans heard a celestial voice warning him to beware of Devaki's eighth son would be his killer. Kans immediately drew the sword and held Devaki by her hair. He expressed his intention to eliminate her instantly. Seeing that, Vasudeva made a sincere appeal to Kans, and pleaded her innocence. He promised Kans to offer all her children to him when ever they would be born. He also mentioned that the celestial voice had predicted that her eighth son would be his killer, and not Devaki herself, and therefore, he should spare her life.

Kans was convinced by the logic and freed Devaki from his hold. Kans knew that Vasudeva was a man of his words and he would never fail in honouring his promises.

In due course, the first son, Kirtiman was born to Devaki. Vasudevaa under a great mental pressure, took the child to Kans. The child was given back saying celestial voice was about the eighth child and not the first child.

The wandering sage Narada, once, came to Kans. He informed him that the resident of *Vraj* land, Nand and his wives, Vasudeva and other *Vrishnivansi yadava*, Devaki and other *Yadu vansi* people were all the gods in disguise. They were there to eliminate the demonic rule from the earth.

Kans was convinced by Narada. He apprehended Vishnu to come as Devaki's son to kill him. He immediately put Vasudeva and Devaki behind the bars. He also dethroned his father, Ugrasen and took the royal command in his hands. He knew his own previous birth when he was a demon named Kalnemi, and Vishnu had killed him. He nourished great animosity against the Yaduvansi people. He killed, one by one, all the six sons of Devaki immediately after they were born.

### **10/2 Sri Hari in Devaki's womb**

Kans himself was a mighty king. His strength was added by the assistance of Jarasandha, the king of Magadha. He had many demonic kings as his close associates. The chief among them were Pralmbasur, Bakasur, Chanur, Trunavart, Aghasur, Mushtik, Arishtasur, Dwivid, Putana, Keshi, Dhenuk, Banasur, Bhaumasur and others. He began killing *yaduvansi*. Afraid of Kans, some *yaduvansi* left for the other countries, viz., Kuru, Panchal, Kekaya, Shalva, Vidarbha, Nishadh, Videha and Koshal.

After six sons of Devaki were killed, the seventh who descended in her womb was Sri Sheshajee. It is said during *Rama-avataar*, he was younger brother and couldn't prevent Ram in going to the forest, for younger can't direct the elder. He, therefore, took liberty this time to come as the elder brother with a view to serve him in a better way.

Devaki remained very happy when she conceived Sheshajee. Sri Hari directed His *Yoga-maya* to extract Sheshjee from the womb of Devaki and place him in the womb of Rohini, another wife of Vasudeva. She was staying with Nand in *Vraaj* land as several *Yaduvansi* were hiding against the atrocities of Kans. *Yoga-maya* did as directed, and that caused Sheshajee a name Sankarshan, meaning the one who is extracted. His another name was Balbhadra as he was a mighty man.

Sri Hari, mentioned that He would Himself be appearing in Devaki's womb. She (*Yog-maya*) was also directed to place herself in the womb of Yashoda, the wife of Nand. Sri Hari pointed out that she would be well worshipped and honoured on the earth. She would be famous for granting the people their wishes. Her various forms on the earth would be Durga, Bhadrakali, Vijaya, Vaishnavi, Kumuda, Chandika, Krushna, Madhavi, Kanya, Maya, Narayani, Ishani, Sharda, Ambika and others.

*Yog-maya* did as directed. Devaki's seventh child was extracted from her womb and placed in the Rohini's womb. People expressed their sympathy for the miscarriage suffered by Devaki.

Sri Hari rode over the mind of Vasudeva. He was full of his vision and enjoyed His appearance. Under the same state of his mind, Devaki conceived from him. Devaki became more charming since the advent of Sri Hari in her womb. She always maintained a benign smile and the brilliance of her body became noticeable. Kans could also notice her happiness. He apprehended about coming of Vishnu to her womb. He was so prejudiced and afraid that he couldn't see anything other than Vishnu. He was in a dilemma. Sometimes, it occurred to him to kill Devaki herself. Then he was reminded of her innocence and her relationship of a sister with him. If he killed her, he would be denounced by everyone.

Brahma, Shankara, Narada and other sages, and gods appeared in the cell where

Devaki was imprisoned. They prayed Lord Sri Hari for coming to the mortal world (*martya bhuvan*) for the benefit of the common beings. Their prayer elaborated on the structure of the world. They mentioned, “ The world is an eternal tree. The nature is its protector. It has two fruits: misery and happiness. The three roots of the tree are *satva* (simplicity), *raja* (luxury), and *tama* (laziness). The juice of the tree is *dharma* (righteousness) , *artha* (wealth), *kama* (passion), and *moksha* (salvation). The six characteristics are birth, sustenance, growth, change, reduction, and annihilation. The bark of the tree has seven constituents: *rasa* (sap), *rudhir* (blood), *mans* (flesh), *meda* (tissue), *asthi* (bone), *majja* (marrow), and *shukra* (semen). The eight branches are five elements, *mana*, *budhi* and *ahankar*. The ten *prana* (spirit) *pran*, *apan*, *vyan*, *udan*, *saman*, *naag*, *kurm*, *kukal*, *devadutta* and *dhananjaya* are the ten leaves. There are two birds on the tree: *jeeva* (self) and *Ishwar* (Narayana). They recited His glory and declared that the eternal tree is only due to you. You have visited the mortal world several times including the form of Matsya, Hayagreeva, Kachapa, Nrisinha, Varaha, Hansa, Ram, Prashuram and Vamana. It is your great kindness that you are here for our welfare.” They all bowed several times before Him. Before leaving the cell they assured Devaki about her total safety as Narayana Himself had descended in her womb. The demonic days of Kans were limited. She should not fear at all. The gods and sages dispersed for their respective places.

### 10/3 Srikrishna appears

All indications about His arrival were confirmed. The region of *Gokul* became lush green. The trees, rivers, ponds, birds, animals demonstrated their state of being in pleasure. The *agnihotra* (fire place in the house for daily worship) had been long without fire due to atrocities of Kans, but they all lit up on their own. It was the midnight of the eight day of the dark fortnight. The time was of *Rohini nakshatra*; the moon was in the Rohini constellation of stars.

Basudeva had in his sight an apparent vision of a handsome and charming boy. His complexion was that of a rain-fed cloud. The brilliance of His body lit up the prison cell. He was four armed full of divine insignia: *shankha*, *chakra*, *gada* and *padm*. The chest was marked with *Sri Vatsa*. The *peethambra* (yellow silk) was wrapped around the body. Vasudeva could realize the appearance of Lord Himself. He composed himself and recited prayer in His glory. Devaki

also joined him in glorifying Narayana. Both had become free of any fear from Kans.

They requested Him to hide His form otherwise the sinner Kans would not let him live. The Lord spoke, “In the first *swambhuva manvantara*, Devaki was Prusni and Vasudeva was Sutapa Prajapati. They were directed by Brahma to add in the creation. They proceeded with the severe penance. They were very sacred and simple minded. Their penance continued for twelve thousand *deva-years*. They sustained on leaves, water and air. Finally, I appeared before them and asked for the boon. They wanted a son like Me. In that birth, I came to them as Prusnigarbha. In the later birth, when Devaki was Aditi, and Vasudeva was Kasyap, I was their son named Upendra, also known as Vaman. In this birth I am again their son.”

Reminding them about their previous lives, and ensuring His recognition by them, He transformed into a small infant child. Vasudeva, inspired by Him decided to take Him out of the prison before His birth was known to Kans. He moved out taking Him in his lap. He reached the locked door and that opened on its own giving Him way. All securities were in deep slumber. He moved out, and it was raining. An umbrella covered Him automatically, and it was Sheshajee who spread his hood to cover Him. The river Yamuna was in high spate, but Vasudeva didn't care, and he waded through the river. He reached *Gokula* where everybody was fast asleep. Yashoda was lying unconscious after giving birth to a female child. It was *yoga-maya* who had come as girl in the womb of Yashoda. Vasudeva put his child there, and picked up the Yashoda's child, and came back to his prison, in Mathura.

#### **10/4 Yog-maya escapes the Kans's hands and makes predictions**

On coming back of Vasudeva inside the prison, all doors automatically got locked. He was in the cell. He kept the girl child on Devaki's bed. The nascent child broke his silence by a cry for the mother and her milk. The guards, hearing the cry of a nascent child informed Kans of the birth. Kans was asleep, but he got up and came rushing. He didn't care for his hair and cloths. Seeing him near her, Devaki prayed him to spare the child. She pleaded for the child which was a girl child and not the male child which he was looking for. She also reminded him of herself being her younger sister. She mentioned about losing her other sons but asked for the life of the present girl child. Kans didn't listen. He took

the child in his hands, and dashed it against a stone. The child, freed of his clutch, went high in the sky.

She was the younger sister of Srikrishna. She revealed her real eight –handed form equipped with all her insignia – bow, trident, arrow, shield, sword, conch, disc and mace (*dhanusha, trishul, ban, dhal, talwar, shankh, chakra* and *gada*). She was surrounded by several celestial personalities and they were reciting her glory. She addressed Kans from the sky, “ O, Fool! what will you get by killing me. Your killer is born somewhere else. Don’t kill innocent children”. Saying that she disappeared. She is now worshipped on the earth as a very powerfull goddess known by different names at different places.

Kans was surprised over the incident. He freed his sister Devaki and her husband Vasudeva from the prison. He apologized before them for killing their children. Devaki and Vasudeva pardoned him. Kans went back to his palace and told the whole incident to his ministers. They advised him to kill all the children recently born in that area. They also mentioned, “Narayana lives in the righteousness, *ygya, brahmins*, cows and sages. They proposed to finish all the *ygya* materials from the earth. *Ghee*, the product of cow milk is the prime one. In order to put-off all *ygya* fire it was necessary to stop the production of *ghee*. For that it was better to kill all the cows. They also resolved to kill all the sages as they helped conduct the *ygya*. Kans agreed to their proposal and commanded to act as deliberated.”

### **10/5 Lord’s birth celebration in Gokul**

A great celebration was organized in *Gokula* at the residence of Nandbaba. He was gifted with a son in his advanced age for which he had lost all hopes in his life. The Gokul was full of festivity. The *gopas* were smearing butter on each others face. The milk product, yogurt and butter were being used to express their happiness and pleasure. It was being hurled on each other. The streets were decorated. The feminine *gopas (gopis)* assembled at Nand’s residence to congratulate him for a son. They were all well dressed. Lot of gifts were received by Nand, and several times of those were distributed also among the *gopas* as an expression of pleasure. Lacs of fully decorated cows were gifted to *brahmins*. Selected and choicest musical instruments were being played. The dancers were engaged in performing best dances. It was a festive environment all around. Rohini was looking after the general arrangement inside.

After passing of a few days, Nanda deputed other *gopas* to look after *Gokul* and he himself went to Mathura to pay annual tax to Kans. Vasudeva learnt about his arrival at Mathura. He went to see him where he was staying. Seeing Vasudeva coming, Nand rose up and offered him great honour. Vasudeva congratulated Nand for getting gift of a son in his advanced age. He also enquired about his own child born from the womb of Rohini. He imagined, “The child must have been taking, Nand and Yashoda as their parent.”

Nand expressed his grief over the killing of all the children of Devaki and Vasudevaa. He mentioned that fate was the most governing factor and it was no use lamenting over the incidents.

Vasudeva reminded Nand to leave quickly Mathura because in *Gokul* several untoward incidents were heard taking place. Nand and other *gopas* drove their bullock carts and departed for *Gokul*.

### **10/6 Putana emancipated**

Putana was a female demon. She had all the cruelty to kill the infant children. Her tactics was to take the child to her poisoned breast for feeding milk. She adopted the same tactics against Srikrishna. She entered Gokula in disguise of a beautiful woman. No body could doubt her intention. She entered the house of Nand. In presence of Rohini and Yashoda, she picked up the child Srikrishna. She gave her breast in his mouth for milk. Before Putana picked Him up, He had closed His eyes. He was almighty Himself, and so He kept His eyes shut to encourage Putana in performing her actions, otherwise before His eye-sight, she could have lost her all evil intentions to perpetrate the mischief upon Him.

Srikrishna developed anger against her. The moment she put her breast in His mouth, He was sucking the milk but His anger was sucking her life force. Her poisonous breast had no effect on Him. He sucked his life out. She cried vehemently and fell dead in her real form of a demon. Her body smashed several trees while falling dead on the ground due to her colossal form. The infant, Srikrishna, was found playing on her breast.

Several *gopis* rushed in group to save Him. He was immediately picked up from Putna’s dead body. Rohini and Yashoda conducted several rituals to ward off the evil eyes against Him. *Gopas* cut the body of Putana into pieces, and lit a fire with wood. The smoke, on her burning, was full of fragrance.



Nand, while coming back from Mathura, could get the fragrance permeating the environment there. He was told about the incident. He recalled that Vasudevaa had cautioned him about all such incidents. When he reached near the infant Srikrishna, he picked him up and touched his forehead with his mouth in order to express his affection as well as a ritual to wish Him a long life. Kissing His head and forehead he felt a great pleasure.

### **10/7 *Shakat-Bhanjan* and *Trunavarta*'s emancipation,**

#### **Cosmos view to Yashoda**

In due course, Srikrishna had started taking side turns while sleeping over his back; this was celebrated as an occasion in the house of Nandbaba. Women assembled to bless Him and offer several gifts. Yashoda was busy in treating the guests. Srikrishna who was sleeping, got up and cried for milk. She couldn't hear His crying as her attention was on the guests. He was made to sleep under the shade of a big cart full with milk and its products. While awoke and crying for milk, He started moving vigorously His small and tender feet under the cart. The cart overturned which caused all the curd, yogurt and milke etc. thrown off the cart. Seeing that, women stated gathering near the cart, and He was picked up in their lap. Yashoda conducted several rituals to ward off the evils against Him. Pious and learned *brahmins* also invoked appropriate *mantra* from Vedas to bring calm and peace upon the boy.

The story goes that the cart was a disguised form of a demon. No body knew the whereabouts of the cart, and the baby was laid under its shade. The demon was Utkacha, son of Hirnyaksha. Once, while passing he had caused great damage from his large body to the trees in the *ashrama* of the sage Lomash. The sage cursed him to lose his body. Immediately, he started losing the body like a serpent loses its hide. He prayed the sage for reversing the curse. The sage under compassion assured his emancipation with the touch of Srikrishna's feet in the *Vaivaswat manvantara*. The same demon was there in disguise of the cart. He was emancipated.

The other day, Yashoda was carrying Him in her lap. Gradually, she felt the baby getting heavier. She put Him on the ground. In the meanwhile, there was a severe storm across the *Vrajbhumi*. There was all dust and dust and the visibility was totally blinded. That had happened due to the illusive tactics of a demon, Trunavart. He was a close friend of Kans, and he perpetrated this act of terror

under the command of Kans.

Srikrishna was blown away by him in the sky. Baby Srikrishna gravitated His weight beyond imagination. The demon could not carry Him. He held the demon by his throat and choked his throat; he died. The storm was over and a large body of the demon carrying the baby Srikrishna fell near a huge rock mass. The *gopis* ran and picked the boy up. The demon, as the story goes, was a king named Sahasraksh of *Pandu desha*. He was enjoying with his wives on the bank of the river Narmada. Durvasa, a strict sage, passed the way. He didn't offer him any respect. The sage lost his calm and cursed him to become a demon. Under great persuasion, the sage mentioned that he would be emancipated in due course on touching the Lord Srikrishna. It was this demon, Trunavart who got freed of his curse.

Nand recalled the warnings of Vasudeva and thanked him time and again in his mind for all his apprehensions were coming true what he had told him when he met him in Mathura.

Once, Yashoda was doing breast feeding of milk to Srikrishna. The breast was full of milk and the baby was enjoying the feeding for long. It occurred to Yashoda to see His mouth whether it was full of milk. The moment she peeped into His mouth, she was greatly surprised. She could see the entire cosmos, inside there. Afraid to the brim, she closed her eyes.

### **10/8 Name giving ritual completed, and other childhood pastimes**

Once, the family *guru* of Yadu dynasty, Gargacharya came to Nand in Gokul. Nand offered him a great respect and mentioned, "It was a great day for him that he could see the sage at his home." He also begged to be excused for getting engrossed in day-to-day work and never paid a visit to his *ashrama* in the recent past. After the sage settled down for a while, Nand requested him to perform the naming *sanskar* of both the boys. Gargacharya took Nand in confidence and mentioned, being the *guru* of Yadu dynasty, he must do what was proper. He continued, "Once he initiates the name of his sons openly with celebrations, Kans might take them as sons of Vasudeva. Kans, after the prediction of the female child of Devaki, is in the look out for Him. He still apprehends the male child of Devaki had been kept somewhere hidden beyond his knowledge. Nand and Vasudevaa being a close friend, would invite the wrath of Kans on the

boys.”

Nand understood the complexity and agreed to perform the naming *sanskar* with close secrecy. He invited the sage to his cowshed and got them named with due adherence of the *vedic* procedure. Gargacharya, mentioned, “The elder one, son of Rohini would be variously called, Rohineya, Ram, Balaram and Sankarshan. As his pleasing physique is liked by all, he is Ram. His strong physique caused him to be called Balaram. He would bring peace among fighting groups, and so he would be called Sankarshan.”

The other child, was of *shyam* complexion, so He was called *Srikrishna*. The sage mentioned, “In his previous lives on the earth His complexion had been white, yellow and red. This time He is in *shyam* complexion.” Nand was reminded by the sage that Srikrishna was Narayana Himself. Let Nand protect and rear Him with due diligence.

With the growing age, two brothers were gaining notoriety. They could held a calf by its tail to cause it to jump. Even if, the calf jumped vigorously They would not let its tail free. The *gopis* (female children of their age) enjoyed Their pastime. Sometimes, Srikrishna would go stealthily in somebody else’s house and take away the pot of butter. He would eat sweet curd and break the pot. If the butter or curd pot was beyond His reach He would make all endeavour to get that. All sorts of arrangements He used to try. Sometimes, He mounted the shoulder of one of His friends to reach the pot, and at some other time, He would mount a wooden log to possess the butter pot placed at some appreciable height. His mischief was increasing; He used to urinate also at a neat and clean place inside the house. All His childlike pastimes were identical to an ordinary human child.

Yashoda once got a complaint about Him for swallowing soil. She wanted to penalize Him. He offered His mouth to be inspected. The moment she saw His opened mouth, she was bewildered. All the three *loka* were there. She could find herself there. All the stars, sun, moon and other planets were inside. She bowed down before Him, and asked to protect her against the worldly passion. When He shut His mouth, Yashoda was back in her state of a worldly being.

It is said Nand and Yashoda were Vasu in their previous life. Their names were Drona and Dhara. Praying Brahma, they requested him to generate a great devotion in them for Srikrishna whenever they were sent to the mortal world. Brahma

consented to be so. It was they who had become Nand and Yashoda. They got Srikrishna as their son, and enjoyed the unexpected boon of their life.

### **10/9 Srikrishna tied to a wooden mortar**

Once Yashoda deputed the maid servants to their duties, and she herself took up baby Srikrishna near herself and began churning curd to collect butter. Her intention was to feed Him the fresh butter. She was busy doing that and her breast overflowed and the breast milk dropped down over her body. Such was her affection for the baby Srikrishna. Baby Srikrishna holding her sari tried to scale up to her breasts for the milk. She took Him up for the breast feeding. He was taking the breast milk but Yashoda could notice the overflowing of the boiling milk at a little distance away from her. She put Him aside on the ground, and rushed to salvage the milk.

He didn't like the intervention in His feeding. His face turned red and he took to some other corner of the house where large quantity of milk and milk products were stored. He tasted some of them and threw some of them. He also broke some the earthen pots full of curd. He moved from one pot to another searching for the butter. Some of them he tasted belonged to the previous day product. He might not have liked that. He began sharing some of the products to the monkeys near by. He was engaged but His eye was also on His mother, Yashoda.

He noticed Yashoda coming to Him with a rod in her hand. He was a little scared but before she could charge, He Himself complained to her by a silent and sullen weeping face. His hands were on the eyes and the fingers from their backside were swiftly rubbing the eyelids over the eyeballs. The drop of tears diluted the *kajal* of His eyes which trickled down and got smeared over his face. The trace of flow of the viscous *kajal* and smeared patches on the cheeks added a great charm to His face. Adding to all this, his throttled mild muttering was dotted with his hitched weeping. He was in fact registering His protest to His mother for the interruption in His breast milk feeding. His entire actions preempted Yashoda's temper for His messing up with the stored milk products.

She threw the rod away to spare the beating. She decided to tie Him to the wooden mortar he had used as a mount to reach the hanging pot of the butter. She could have intended to pass a mild punishment in order to prevent His willful movement. She got a rope and tried to tie him around the mortar. It fell

short by a couple of fingers. She added another rope to it but that also fell short a little. She tried several extensions but that always fell short. She couldn't make out, and got exhausted. Seeing her desperate, He got finally tied to the mortar. She was relaxed and sighed a breath of relief. In the meanwhile, while he stood tied to the mortar, she was again diverted to her other domestic engagements.

### **10/10 Yamalarjuna's salvation**

Nalakuvar and Manigreev were two sons of Kuber, the treasury-in-charge of the gods. They were also close to Rudra god, Mahadev. One day they were enjoying their life with beautiful women on the bank of Mandakini, near an orchard of the mount of Kailash. They were drunk and Narada happened to pass that way. Seeing him, the women who were without cloth immediately put on their dress. The princes, Nalkuvar and Manigreev maintained their nakedness ignoring Narada. The sage realized their arrogance in doing so. He, therefore, cursed them with a view to mend their ways. They were cursed to become the tree for they were inert and insensitive like that and maintained their nakedness despite Narada was there. He also mentioned that after one hundred *devas*-years, they would go in touch with Srikrishna. That would be their salvation time. However, they would maintain their memory and have their devotion to Narayana uneroded. Saying that Narada went to Nar-Narayana *ashram*.

They immediately turned into a pair of *Arjuna* tree and were called *Yamalrjuna*. For about one hundred years they waited for Srikrishna.

Baby Srikrishna began dragging the wooden mortar to which He was tied. He reached near the Yamalarjuna tree. With the mortar He passed through the little space between the two trees. His body passed but the mortar went oblique and was stuck between the trees. He applied a little effort and the trees were uprooted falling down on the ground.

Two brilliant personalities came out of the fallen trees and stood before Srikrishna. They offered sincere prayer to Him, and bowed several times to pay their tribute for their salvation. Lord Srikrishna blessed them to maintain their devotional spirit.

### **10/11 Departure to Vrindavan**

It was a general consensus of *Gokul* inhabitants that the place was being haunted

most frequently by evil spirits. The earlier examples of Putana and Trunavarta, and the recent one of Yamalarjuna were cited. However, Srikrishna and Balarama kept the people happy by their activities. They obeyed the *gopas*'s commands like the doll. Some could ask them to help by giving some items from one place to another, viz., weighing watts, sandals etc. They were lovely babies and at the instance of the elders they could pose as if two wrestlers were ready for pounding. They would take their small hands to their thighs and produce sound by that as if the wrestling was going on and one wrestler was challenging the other by moving along the ring of the wrestling ground.

Gradually, with passing of time, they began going out of the home. In this way, one day they played on the bank of Yamuna for long with their friends. Rohini tried to get them back to the home when it was getting late. Ultimately, Yashoda had to get them back to home. It was the day of the *Rohini nakshatra*, the birth-star of Srikrishna. Both the brothers were dressed beautifully and liberal gifts were offered to the *brahmins*.

The elders including Nandbaba happened to recall the incidents that had taken place after their birth at the *Vraj*. Upnanda, was equally elder, both in age and knowledge. He advised to shift from the place of *Gokul* to *Vrudavan*. The new place was full of natural vegetation. The forests were lovely. It was considered full of natural resources to sustain the rearing of the cows and the other cattle also.

The consensus was in favour of shifting. The preparations were made. The carts were made ready. The entire population with all their house – hold belongings, cowsetc. left for the new place, *Vrindavana*. The place was liked by Srikrishna also. He enjoyed the lush green, small and large forests, the bank of Yamuna and the surrounding of the *Govardhan* mountain.

Both the brothers were great source of entertainment for all the people. Their stammering voice could generate pleasure among them. The divine brothers, were engaged in varieties of games. Sometimes, they could perform caricature by imitating exactly the sound of sweet birds – cuckoo. They also danced as if the peacock were performing. They fully imitated the sound of the cows and bulls. The Lord of the universe, Srikrishna acted like an ordinary human child.

Once, with the other contemporary boys, He and Balaram went deep inside the



*jungle* with their grazing cows. A demon, disguised like a calf, entered the cow herd. Srikrishna could smell the rat, and he indicated it to Balaram also. The calf was quite healthy and noticeable. Srikrishna held that from the rear legs and moved vigorously around. On lifting, He dashed that against a wild tree. The demon turned into its original form and fell dead on the trees. The demon was Vatsasur, a close friend of Kans.

On the other day, the cowherd while grazing, reached a great pond inside the *jungle*. The whole group took water from the pond. The boys spotted a large white bird. It was Vakasur who came to kill Srikrishna. The body was quite large like a small hillock and the beak was long and tough. Suddenly that attacked over Srikrishna, held him between the beak and swallowed him down. He was no longer seen. The boys began crying. The demon bird had a severe burning sensation, and He couldn't be held inside. Soon, Srikrishna was out on the ground. The demon charged on him by the long beak but He very swiftly held it by its beak. He drew the beak apart until it went tearing off to the throat. The demon was killed. There was all joy and celebration among the boys for killing of the demon.

These incidents became the common topic of discussion among the *gopas*. They forgot their other inconveniences of the new place and spent the time happily in recounting the feats of Srikrishna.

### **10/12 Aghasur's Salvation**

Srikrishna had pleasant days for others. His friends enjoyed His presence in the *jungle*. He always remained in the focus due to His miraculous performances. If He was going ahead of the group, others were on race to go and touch Him first. All the boys tried to maintain a happy environment around Him. Someone mimicked the voice of birds, while other did it for animals. Some of them were interested in following the shadow of a flying bird with the hands moving like wings. Every one took Him as his close friend and tried to perform in a special way to draw His attention.

One day, they were all with their calves grazing in a lovely *jungle*. Srikrishna's age was less than six, and He along with His contemporary friends were allowed to graze only the calves and not the cows. Aghasur, the younger brother of Putana and Bakasur happened to spot them. He had been in the look out of retaliating the killing of his sister and brother. He disguised himself as a colos-

sally large python. His body looked like some rock line. The open mouth looked like a cave. The herd with Srikrishna was excited about the peculiar site. The hot breath of the python was mistaken as the hot air coming out from the fire in the jungle somewhere inside. They were excited and entered inside the cave. Srikrishna could realize the game of the demon. The Aghasur was waiting for Srikrishna to come inside. The moment He entered, the demon tried to grind Him under his teeth. Srikrishna was alert, and he momentarily enlarged His body beyond any proportion. The demon was not able to close the mouth, rather he gasped for the air and lost his consciousness. His death was close. Srikrishna could save the herd. The demon died with wide open mouth. Srikrishna gave life back to His those friends who had gone deep inside and were dead. They all came out alive.

On the death of the demon, a brilliant dense light came out of his body and waited until Srikrishna came out. The light merged in him. The scene was witnessed by the gods and they celebrated the killing of the deadly demon by showering flowers on Him. The gods in the heaven honoured Him greatly by playing all sorts of music. The celestial damsels performed dances. The *gandharva* and *kinner* presented song of His glory. The tumultuous sound of the celebration reached [Brahma](#). [He came rushing to the site and was surprised to see the feats of Srikrishna.](#)

[In fact the incident had taken place when Srikrishna was five only. This came to the knowledge of the people of \*Vrajbhumi\* after one year. How this happened, is quite interesting.](#)

### **10/13 The dilemma of Brahma**

After the killing of the demon, Aghasur, Srikrishna led the whole group to the Yamuna bank. The boys took the calves to the area of the green grass for grazing. They themselves assembled on the river sand with Srikrishna. They began to take their food they had brought from their home. It was a great feast. There were varieties of food. Srikrishna was taking curd and rice from one hand, and in the other he held the lemon pickle. His flute was inserted in His loin cloth. While everyone was lost in eating and gossiping, the calves went out of their sight. The boys were afraid but Srikrishna advised them to continue with the food, and He went to have a look of them with His unwashed hands having trace of curd and rice. He went around, but couldn't locate the grazing calves.

Brahma was surprised at His feat of killing Agahasur. [After all, Brahma was the son of an inert material, the root of a plant, the lotus.](#) His mind naturally, lost the appropriate consciousness. He wanted to test further, the divine potentiality of Srikrishna. He took the calves and placed them inside an unknown cave. When Srikrishna left the boys to find out the calves, the boys were also taken away by Brahma to an unknown place. On coming back, He couldn't find the boys either.

Srikrishna could instantly realize the game plan of Brahma. He Himself assumed the forms resembling exactly all the boys and their respective calves. At sunset, they all returned to their homes. No body, neither the animals (cows) nor the human beings (mothers), at home could make out the difference between own son and the new son which Srikrishna had assumed Himself. This was really fantastic that every thing was Srikrishna Himself – the calves, the boys, their all belongings including rope, flute, cloth, pots, batons everything they used.

The mothers of the boys had grown more affectionate to their sons. The cows felt more comfortable in association with their calves. The affection and love brought the happiness to the brim. There was all gala and gaiety. The daily routine continued as usual. Srikrishna Himself was the grazer, the boys, the calves everything. This continued, and it was nearing almost one year short of five six days. Once, there was a peculiar incident, the mother of the cows were grazing at a long distance somewhere near *Goverdhan* mount. The calves (transformed Srikrishna) were grazing in some other zone quite away from there. The cows could see their calves (Srikrishna) from a long distance. The affection was so strong that the cow mothers ran for their calves. They didn't take proper route which was not available also. They didn't care the undulations and hilly terrain. The scene was wonderful. The cows were running as if they were on race. The attraction to the calves was so intense that they didn't care the obstacles on way. They came and embraced their calves.

It was extremely strange to Balaram. He didn't know what had happened between Srikrishna and Brahma. The peculiar attraction of the mother cows to their (Srikrishna) calves couldn't go unnoticed by him. He meditated and could see that all the boys and the calves were Srikrishna Himself. He addressed Srikrishna," O, God! None of the calves and the *gopas*-boys are other than You.

Their all belongings are You alone. Tell me, why did you assumed such role”. Srikrishna told him what Brahma had done.

Brahma, with a view to know what had happened on the earth after he had stealthily taken away the boys and the calves, came to Vrindavana. He saw the boys and calves under influence of his magic. They were still sleeping at the place he had put them. He went to Srikrishna and saw the same calves and boys were there with Him. He was in a great delusion. He failed to make out the truth, and couldn't differentiate between the two groups.

Brahma began contemplating on the whole issue. He saw a peculiar vision. All the calves and the boys were Srikrishna Himself. They changed to four-handed form with the divine insignia of *chakra*, *sankha*, *gada* and *padma*. The mark of *Sri-vatsa* and *kaushtabh* were on His chest. He was smiling and was being worshipped by all the gods including Brahma. Brahma was at his wits end. Under great surprise, he closed his eyes. The moment he again opened the eyes he could see the initial scene of Srikrishna searching the calves with trace of curd and rice on his hand. The *Vrindavan* was lovely, green and enjoying. He got the realization of His ultimate supremacy. Finally, he prostrated before Him realizing his foolishness. With all his four heads, he touched his feet. He did it several times. He rose up and with tears in his eyes and trembling hands he offered a great prayer to Him.

### 10/14 Brahma glorifies Srikrishna

Brahma described His physical state at that time. He described the charm of His small hands, trace of the curd and rice over them, flute dangling from His waist cloth, the peacock leaf over His head and His rain-fed cloud complexion. He saluted him again and again. His ultimate supremacy was incomprehensible. Brahma repeated that His present form was everything for him, and he prayed that Let He be pleased on him. Brahma mentioned that love and salvation were two main fruits He distributed among His devotees.

Brahma addressed Him by several names: *Achyut*, *Anant*, *Prabho*, *Bhagvan* etc. The great *yogi* and followers of *Veda* were not able to realize Him. They deserted their *yogic* and *Vedic* practices in favor of true devotion at His lotus feet. Very conveniently they attained the supreme bliss under His lotus feet.

Brahma expressed shallowness of his knowledge. He repented for involving in

petty magical works against Him. He compared himself like a small lamp in presence of sun. The insect with the flash-tail is noticed only in dark nights. During day hours that goes unnoticed due to bright sunlight. He compared himself with that flash-tailed insect. The effect of fog in the dark night is hardly noticeable, similarly his petty power was ineffective against Him. He acknowledged further his great folly in assuming himself as the creator of the world.

Brahma appreciated the luck and fortune of all the beings of *Vrajbhumi* who were always associated with His actions. ‘The land, trees, animals, and human beings have special status in coming to such a place to assist Srikrishna in His pastime performances on the earth. The creation begins from Him. Initially there was only water all around. He was lying on His serpent couch floating on the water. Since He resided in *Nar* (water), He became Narayana. He created Brahma on lotus stem sprouted from His navel and assigned the duty of creation. He Himself as Vishnu, undertook the job of sustenance of the entire creation. Rudra was assigned the annihilation part of the creation. He Himself occupies the heart of all the souls. For this also He is called Narayana (*Nara – atma, self; ayana – residence*). There is nothing without Him”, mentioned Brahma.

Brahma apologized profusely and prostrated on His lotus feet time and again. He left for his abode. Before leaving, he brought back all the calves and the boys to their initial position. The calves were grazing near the Yamuna coastal sand where the boys were taking their lunch. The entire incident took about one year but the boys didn’t know about the passing of such a long time, nor they knew about their being kidnapped by Brahma along with their calves with a view to try Srikrishna’s divinity. They found Srikrishna also coming back to them after searching for the calves.

He was welcome by the boys and asked to join the lunch which he had left incomplete to find out the whereabouts of the calves. Srikrishna happily finished the lunch.

Srikrishna was in their midst while getting back to their home at the sun set time. He was playing on his flute, and the boys were following Him with the utmost amusement. The python’s (Agahasur) dead body was lying. The boys, when they returned their home, narrated the incident of killing of a deadly demon, disguised as a python by Srikrishna.

Parikshita was surprised at the instance of demonstrating such a sublime affection to Srikrishna by the mothers of the other boys. How come they loved so intensively a boy who was not their son. Shukdeo reminded him about the state of natural thinking of a common man. “One loves ones *atma* –the soul. Any worldly thing including son and wealth etc, which is dear to the soul appears to be dear to him also. Initially, the body is considered to be the dearest one because everything is done for the body. The body itself is taken as the soul (*atma*). In comparison to the body nothing is as dearer. When one realizes the decaying characteristics and unreliability of the body, he considers himself above and other than the body. He considers the body as one of his belongings. He takes the body other than himself. When this state of mind settles in his mind he loves his *atma* (soul) and he gets the realization of the soul. The entire creation appears to be closer to his-self. The selves are nothing but Srikrishna Himself, He is loved by the beings who have realization about their soul. This was exactly the situation, which applies to the *gopis* –mothers of *Vrajabhoomi*”, mentioned Shukdeo.

### **10/15 Dhenukasur’s salvation, and the *gopas* saved from the poison of the Kaliya serpent**

Srikrishna has entered his sixth year. He was allowed to graze cows. Before that, He was allowed to graze the calves only. He, His elder brother, Balarama, and other herd boys used to take their cows deep inside the lovely jungle of Vrindavana. They enjoyed pleasure all around. Once, elaborating the beauty of the nature full of flowers, fruits and lovely birds, Srikrishna addressed Balaram and mentioned how he was being honoured by the trees and plants. The branches full of flowers were dangling as low, as if, they wanted to touch the feet of Balarama. The birds also offered melodious tones to respect him.

Once, their friends Sridama, Suabal and Stokakrishna informed Balaram and Srikrishna that a little away there was a lovely grove of palm trees. Some ripe and tasty palm fruits were atop the trees and some had fallen to the ground. They wanted to taste the fruits but that had become inaccessible due to the presence of a demon, Dhenuka. That demon had killed several people. So much so that neither any bird nor any animal stay there. The fruits were said to be very tasty and even that time their aroma had permeated the place they were talking. The demon was said to be there in the disguise of an ass. Those boys very



passionately requested Balaram and Srikrishna to get them those fruits.

Consenting to their request, Balaram and Srikrishna moved to the palm-forest. Balaram, reaching there, held a tree in his arms and gave a good shake to that. The fruits, from the top of the tree, fell down creating a great sound. The demon heard the sound and came rushing. He charged, through his rear two legs, on Balaram's chest and moved away. Again, he came back in a mood to attack on his back. Balaram held his two legs, lifted him up and moved him around. He dashed him against a palm tree. The demon was dead. The palm tree also broke down. The falling down of one tree broke several trees in quick succession due to the impact of one falling on the other.

Hearing the death of Dhenukasur, other demons attacked on Balaram and Srikrishna. Readily they were also killed, and the palm forest was full of fallen fruits, trees and dead demons. From then onwards, the forest was accessible to all, including the animals for grazing and birds for chirping..

That day, the boys returned happily to *Vraj*. On way, Srikrishna began playing on His flute. He looked very handsome. The accompanying boys were singing his glory. The dust of the day from the forest had covered beautifully his black hair. Hearing the tune of the flute the contemporaries *gopas* came out running to have the pleasant view of Srikrishna. He also cast His charming glance on them. They were comforted by taking a look at Him.

Srikrishna with Balaram reached home. They were attended closely by their mothers. After bath, they were beautifully dressed. They were given their choice food. Thereafter, they slept.

Later, on some other occasion, in the month of the *Jyeshtha* and *Asharha*, the cows and the boys felt very thirsty. They drank water from Yamuna and all dropped dead. Seeing them dead, Srikrishna glanced at them through his nectar-look. All were revived. They were looking to each other with surprise, but seeing Srikrishna among them, they were convinced of His power for their survival.

### **10/16 Kindness on *Kaliya***

There was a deep pool in the Yamuna river and it was known as *Kaliya kund* (Kaliya's pool of water). Its water was always in boiling condition, this was due to the influence of deadly poison of the Kaliya (the principal among serpents)

who used to stay there. The birds, insects passing close to the pool water used to drop dead. The wind coming from the pool used to dry the green grass in its vicinity. The terror was so great that once Srikrishna was forced to take action to free Yamuna from the deadly snake.

He climbed high on a Kadamb tree on the bank of Yamuna. From one of its branches dangling close on the surface of the *Kaliya kund*, He jumped into the water. That created a great sound of splash, and also created forceful waves in the water. Kaliya could hear the sound of the splash and saw a boy in the pool water. Snakes are said to hear from their eyes only, and they are called *chakshu-shrwa* also. He came rushing in a great wrath with all his hundred and one hoods rising high. Although, he was enchanted by His divine handsome face, he made a great hissing sound and sprayed deadly poison from his mouths.

Srikrishna was in his grip as he coiled around him closely. It appeared Srikrishna went unconscious. The boys on the bank cried to save Him. No body could do anything. At home, parents noticed sign of bad omen around them. They were afraid about Srikrishna for He was out without accompanied by Balaram. The news reached home and parents rushed to the bank. In order to rescue Him, Yashoda attempted to jump into the pool where He was lying restrained and motionless under the coil of Kaliya. She was restrained by Balaram for he knew about the potential of Srikrishna. Some of the *gopis*, and other people were also restrained from jumping into the pool. All were panicked and began crying on the bank.

Lo and behold! Srikrishna was seen out of the coil. Kaliya couldn't bear the pressure created by Him when He bloated the volume of His body. Kaliya was away from Him but looking at him with vengeance. Both were in motion to find opportunity to attack. Srikrishna, very swiftly, rode over his hoods. He was dancing from one of his hoods to another. He gravitated Himself so heavily that the hood couldn't bear his weight. They dipped down badly and in this process from each of his hood, blood oozed out. His hissing sprayed the blood on Srikrishna's body which enhanced His look as if red flowers spotted his body.

Kaliya was in a miserable condition and was about to collapse. His wives and children ran for his rescue. They were afraid of his life. Keeping the children in front, his wives prostrated before Srikrishna dancing over Kaliya's hoods. They prayed Him to grant life to their husband, Kaliya. They mentioned, "The serpent

was one of the lowly beings of His creation. They were short tempered by nature. It was great luck of Kaliya that Srikrishna's holy feet touched his hoods. His louts feet is beyond any comprehension and a rare one to be accessed by great *yogi* either. Kaliya may be pardoned for his condemnable attack on Him." Pleased by their appeal, Srikrishna came down from his hoods in water. Kaliya got back his consciousness. He prayed sincerely and requested to be pardoned.

Srikrishna directed him to quit immediately the Yamuna river, and go to the ocean with his wives and children. He also mentioned that he would be free from the fear of Garuda for His holy feet were imprinted over his hoods. Scared by Garuda's attack, Kaliya had deserted the *Ramanak dweep* and had taken a resort in the Yamuna river. Assured by Srikrishna, Kaliya prostrated before Him with his wives and children and left for the *Ramanak dweep* which was the permanent abode of all the serpents.

### **10/17 Kaliya's legend, Gopas escape from the wild fire**

There is a story about Kaliya that he didn't observe the rule set to honour Garuda. Vinita and Kadru, the mothers of Garuda and Kaliya respectively, were having very bad relations. To avenge the mother's torture, Garuda used to kill the snake he ever met. To avoid wanton destruction of the snakes, Brahma set a rule that every last day of the dark fortnight of a month, one snake would be offered to Garuda. Kaliya was proud of his strength. He didn't observe the practice set to honor Garuda, rather he killed his share of snakes. Garuda went furious on that. He attacked on Kaliya to kill him. Kaliya, scared by his attack, fled away to the Yamuna river.

The place was forbidden to Garuda due to the curse of a sage, Shaubhari. This was known to no other snake than Kaliya. Garuda used to kill fish from Yamuna. He once killed the popular chief of the fish. There prevailed a great panic among the fish. Seeing their plight, the sage Shaubhari cursed Garuda to lose his life if he visited the river again.

Srikrishna came out of the pool. He had commanded Kaliya to go back to Ramanak. His parents, friends, cows and calves all greeted Him with great pleasure. On breaking of the news by the *brahmins*, about getting back his son, Nanda Baba donated valuable cows and gold to them. There was a great celebration among *gopas*. They were tired by the celebration, and stayed out at

night.

In the mid of the night, a fierce wild fire broke out. The *gopas* along with the whole group were surrounded by the fire. Seeing no escape, they called Srikrishna for help. He immediately controlled the fire by drawing that inside his mouth.

### **10/18 Salvation of Pralambasur**

The pleasant days passed from one season to another. During, one spring, the group of boys accompanied by Balarama and Srikrishna, entered into a lush and lovely green forest of Vrindavan. They organized all sorts of entertainments. Mimicking the birds, and animals, in their sound and movement, were one of the several pastimes.

The demon, Pralamba, with a view to abduct both the brothers came and joined their group in the disguise of a *gopa*. Srikrishna could realize that. He organized a new game in which all were divided into two groups. One was led by Balarama, and the other by Srikrishna Himself. Those who were victorious would ride the back of the boys of the defeated group, was the rule of the game. Pralamba was in the group of Srikrishna. His group lost. Srikrishna carried Sri Dama to the predetermined place on His back. Similarly, Bhadrasena was carrying Brushabha, and Pralamba was carrying Balarama.

Pralamba carried Balarama away from the assigned place. Balarama sensed the foul intention and he increased his body weight. His heavy weight slowed down Pralamba's movement. He turned into his original form of a demon and moved fast in the air carrying Balarama. Balarama could realize the game plan and he charged a heavy blow over his head. The demon dropped dead as if a mountain had fallen under the blow of the *Vajra* of Indra.

There was rejoicing all around including *devas*. They showered flower petals over them.

### **10/19 Cows and *gopas* rescued from the wild fire**

While they were engaged in the game which led to the killing of Pralamba, the cows and other animals strayed into another jungle. They moved onwards grazing from one place to another. They entered a jungle of straw reeds (*munjavati*). They couldn't get water and began lowing loudly.

The *gopas* couldn't see the grazing cows within their sight. The search began

and it took longer to find them in the *munjavti* jungle. The cows, seeing Srikrishna coming towards them, began lowing mildly as an expression of love to Him. In the meanwhile, the wild fire broke out. It was fierce and spread fast over the large area.

*Gopas* seeing the imminent trouble, ran to Srikrishna and Balarama for help. They cried for safety against the impending fear of their life. Srikrishna advised them to close their eyes. He took the entire wild fire inside His mouth. All the cows, animals and *gopas* were, thus, saved.

They returned home with Srikrishna amidst them playing on His flute. The other *gopas* recited His glory considering Him to be some mighty *deva*. The *gopis*, at home, who were watching His coming back, were pleased to see Him through their own eyes.

### **10/20 Rainy season and autumn**

Srikrishna and Balaram enjoyed the advent of rains after summer. They moved in the lovely forest of Vrindavan which had become more lovely and green. The heat of the sun had cooled down. The clouds covered the sky like umbrella. During eight months in a year, excluding the four months of the rainy season, the sun absorbs water from the earth. The absorbed water is released in the form of rains. The animals, birds, plants and trees enjoyed the rains. The cool breeze was still more pleasant.

Srikrishna took shelter in the cave of a tree when it rained heavily. He could also hide behind some rock outcrop. The dance of the peacock was very pleasing. The fruits of the date-palm and rose-apple were ripe and available in abundance. The ponds, lakes, rivers and all streams were full. They swelled to the brim. The night was sometimes very fearful. The dark clouds and storm of rains compelled the *gopas* to hide behind the doors. The rivers, ponds and other streams carried muddy water.

After the rains came autumn. The lotus in the ponds blossomed. The water of all the ponds and rivers became clear of mud. The night sky became clear and charming with the presence of the moon in the sky. The students, businessmen, king and saints came out of their place of stay of rainy season. They resumed attending their obligations.

### 10/21 The flute play

The *sharat* (autumn) set in. Srikrishna with his cowherd, once, entered the forest of Vrindavan. The rows of trees with flowers, chirping of birds, lush green ground, streams with clean water, ponds full of lotus were the remarkable characteristics of Vrindavan. He, among His *gopas* friends, enjoyed the movement in the forest grazing the cows. The complexion of Srikrishna was like rain-fed cloud which was made still more charming by the yellow silk wrapper (*peethambar*) over His body. The charm of the fair complexion of Balaram was further enhanced by his blue silk wrapper (*neelambra*).

Srikrishna played on His flute creating varieties of tunes. The *gopis* heard the sweet musical note of the flute coming from a distant place. It permeated the surrounding area. They were enchanted and reminded of His lovely glance at them when he left the home with the cows in the morning. They considered all the contemporary beings, either animated beings or inert trees, and lakes etc. as very lucky to be in Vrindavan.

The flute, as an instrument in itself, was lucky enough to be close to His lips. *Gopis* envy the position of the flute over His lips. The flute (*venu*) is a masculine gender in *Sanskrit*, and being close to the nectar (*sudha* – a feminine word for amrita) of the lip is really a competitor to the *gopis*. They rate the *venu* (flute) as some great *yogi* whose all previous lives of *yogic* performances were to attain Srikrishna's *sudha* coming out of his lips. The trees enjoyed the luck of *venu* (flute) as it was one among their products.

The birds were spell bound hearing the flute note. They were, in fact, saints and sages, who for convenient access to the Lord had assumed the body of birds. They closed their eyes and enjoyed the flute played to the fill of their hearts.

The rivers were equally lucky. Their whirlpools caused the slowing down of the flow only to enjoy for a while the sweet melodious tune. The current was the hands of the stream which offered flower to the lotus feet of the lord and also washed His feet to get salvation.

The deer enjoyed the flute play and they stopped while listening to that. *Gopis* mentioned about the own cows and calves, "They were under the great influence of the flute. The calves stopped mulching when the musical note of the flute entered their ear. The drought of the milk was neither swallowed down the



throat nor that went out of their mouth. The cows raised erect their ears to catch the notes coming from the flute. They were really lucky to be so close to Him. “

The fate of tribal women was equally notable. They enjoyed the saffron paste falling from His lotus feet when He moved around in the forest. The tribal women collected that and smeared that on their faces and breasts.

The fortunate was the *Giriraj Govardhan* !. That must have been one of His great devotees, and enjoyed the presence of His lotus feet running behind the cows and the calves. The water body, trees and birds present over there, attracted Srikrishna for a longer stay. The calves offered Him relaxing moment. The fruits and edible delicious roots were available in abundance satisfying the need of His cowherd friends.

So much so that the ropes used to help milking the cows adorned the head of the Lord when for fun he put them wrapped around His head.

*Gopis* maintained a normal routine enjoying discussing the varieties of pastime of Srikrishna at Vrindavan.

### 10/22 The Robes robbed

It was the advent of *hemant* after *sharat*. The maiden *gopis* had been regularly discussing about the *venugeet* (flute play) in the latter season. [The Indian categorization of seasons are \*vasant\*, \*greeshm\*, \*varsha\*, \*sharat\*, \*hemant\* and \*shishir\*. The months covered by \*hemant\* are \*Margsheersha\* \(\*Agahan\*\) and \*Pausha\*. \*Shishir\* is of \*Magha\* and \*Phalgun\*. Winter is the combination of both \*hemant\* and \*shishir\*. \*Vasant\* is \*Chaitra\* and \*Vaishakha\* followed by \*Greeshma\* of \*Jyeshtha\* and \*Asharaha\*. Rainy season is \*Savana\* and \*Bhadra\*. \*Sharata\* is of \*Aswin\* and \*Kartika\* months.](#)

In the first month of *hemant* season (in *Margsheersha* or Septemeber), the maidens of *Vraja* observed *Katayayni vrata*. The goddess is known by several names : *Mahamaye*, *Mahayogini*, *Bhadrakali* etc. The maidens took holy dip in the Yamuna water before sunrise and worshipped the goddess on the sand coast of the river itself. They figured out the appropriate form of the goddess using the sand and offered all the flowers, fragrance etc. on her. The objective of the special worship was to attain Srikrishna as their husband. For the full month, they observed the worship with due care and regularity. They were sustained, through the entire period, on *havishayann* (sweet milk and rice porridge) of-

ferred to the deity.

Once, Srikrishna with His cowherd friends visited the bank where the maidens were collected and taking bath in the river. They had put-off their robes and kept them over the dry sand before they entered the river water for a holy dip. Srikrishna took their robes and climbed a *Kadamba* tree, near the bank. From the tree, He announced that if some body was interested in her robe she had to come out of the water and collect it from Him. The girls couldn't come out for they were naked. They requested Him not to indulge in such activity or otherwise they would complain to Nand Baba about His act of teasing.

Srikrishna didn't listen. He maintained His stand for them to come out of the water and collect their robes. Lot of jokes were cracked and ultimately the girls came out of the water. They were ashamed of their naked state, so they used their palms to maintain their privacy. Seeing them approaching Him, Srikrishna reminded them of a misconduct committed by taking a nude dip in the Yamuna water. The respective deity, Varuna and goddess Yamuna, herself were offended by them. This was deemed as a shortcoming in successfully completing their *Katyayani Vrata*. For this act, He advised them to offer their respect and begging of pardon with folded hands. The maidens did as advised. Their folded hand salutation to Srikrishna exonerated them of their misconduct.

Srikrishna was glad over their obedience. He mentioned that those who offered sublime love over Him rising above the sensual compulsions, were like the fried seeds which never cause any germination. He declared to fulfill their desire by the next *sharat* (autumn) season. He would be with them in the autumn nights.

At some other occasion, during the summer days, He with His herd friends was roaming in the forest with the cows. The trees had created appropriate shed over His head against the summer sun. He praised the role of the trees, as to how they were sacrificed for the benefit of the others. This, He specifically mentioned to His close friends: Stokakrishna, Anshu, SriDama, Subal, Arjun, Vishal, Rishabha, Tejaswi, Devaprashtha and Varuthapa. Each and every part of a tree is useful to others. The leaf, flower, fruit, stem, bark, root, shed and coaletc. are for the benefits of the others. He termed the life of a tree as an excellent one. He advised human beings also to maintain their life for the benefits of the others. Saying that He passed through the dense rows of the trees and reached the bank

of Yamuna. There He along with His friends and the cows quenched their thirst. The Yamuna water was cold and comforting. Some of His hungry friends wanted food to be arranged for them.

### **10/23 Kindness on *Ygyapatni* (wives of *ygya* performers)**

Hearing about the hunger of His cowherd friends, He advised them to visit a place near Mathura which was quite close by. He mentioned that a few *brahmins* were performing *Angirasa ygya* to attain heavens. They were advised to demand food from them mentioning that Srikrishna and Balarama had asked for that. The boys reached the *ygya* place and offered their respectful salutation to the *brahmins*. They demanded some food as advised by Srikrishna. The *brahmins* didn't respond, neither affirmative nor negative. They returned back without food. Srikrishna, again, advised them to go to their wives. Reaching the wives of the *brahmins*, the cowherd boys offered their respect to them and mentioned that Srikrishna and Balarama along with their friends were hungry and they wanted some food. Those women had heard about them but they couldn't get opportunity to see Them. Hearing the demand of the food from Them, they went excited and took all four varieties of food for Them. They themselves carried the food to Srikrishna and Balarama. The brothers, fathers and husbands of those women were dissuading them in visiting Srikrishna in person. The wives didn't listen and set out with the food. Reaching Srikrishna and Balarama, they offered their prayer and invited them to take the food as they were hungry.

Srikrishna and Balarama were pleased with their offer. Srikrishna welcome them and advised them to go back to their husbands for their *ygya* won't be completed unless accompanied by their wives. The women replied to Srikrishna that once they offered their everything to Him, they should not be asked to return back to the worldly fold any more. Those women wanted only nearness to Him and nothing else. He advised them and wished them to be so as they desired. They must return to their husbands. The women as directed by the lord went back and assisted their husbands in completing their *ygya*. The parents and husbands readily accepted their assistance rather than getting offended by their visit to Srikrishna.

Srikrishna took the delicious food happily with His group. The *brahmins*, later, learnt about the real divinity of Srikrishna and Balarama. They repented a lot for their mistaken approach. They offered their prayer from their *ygya* place itself.

They couldn't reach Him as they were afraid of the atrocities of Kans .

### 10/24 Suspension of Indra ygya

Srikrishna and Balaram spent happily their days in *Vraja*. Once, Srikrishna saw a large arrangement being made by His father, Nandbaba. He asked about the importance of the occasion. He learnt that performing the annual *Indra -ygya* was customary for the *gopas*. Indra, the god of rains, had been worshipped by them for long. Srikrishna expressed His mind and mentioned that when everything was based on one's *karma* (deeds) in the previous lives, what was the necessity of propitiating Indra. He further expressed that they were homeless and staying in *Vraj* land resorting to forests, and the caves of the *Giriraj* mountain. It would be more appropriate to offer respect to *Giriraj* who offered them not only shelter but also enough natural wealth to sustain their life along with the lives of their cows, animals and other beings.

Nandbaba agreed. The *ygya* was performed in honour of *Giriraj*. It commenced with the holy *swastik* recitation by the *brahmins*. The *brahmins* and cows were first honored by offering them the gifts and food of their choice. Huge quantity of sweet and delicious food items – *kheer*, *halwa*, *puri*, curdetc. were offered to *Giriraj* as a mark of honour to him as a natural deity. It was followed by the *parikrama* (circumambulation) of the *Giriraj* by all the *gopas*. The *gopis* rode the bullock cart, and while singing pleasant songs they moved around the *Giriraj*.

The lord, Srikrishna was also moving around with them. He manifested Himself over the *Giriraj* in a great form and began accepting all the offerings saying, “*I am Giriraj*”. It was a strange scene. Every body including the boy Srikrishna offered their salutation to the manifested form of the *Giriraj*. They prayed *Giriraj* to shower kindness on them and maintain their cows and animals in good health. They, on completion of the *ygya*, returned to *Vraja*.

### 10/25 Holding Govardhana (the *Giriraj* mountain)

Indra became angry over the suspension of the *ygya* being earlier offered in his honour. He made up his mind to teach lesson to the people of *Vraja*. He commanded the *Sanvartaka gana* of clouds to pour heavy rain over *Vraja*. The storm of rains lashed *Vraja*. The entire land including high and low overflowed. There was no shelter either for the animals or for the people. The continuous rains with storm brought the temperature down and all *gopas* including their

live stock began shivering down their spine.

Seeing the misery all around, Srikrishna asked them to come closer to Him. He Himself dislodged the *Govardhan* mountain and held it by His hand creating large space underneath for shelter. All were asked to come in. He assured His parents and friends not to apprehend the safety under the mountainous umbrella perched over His hand. His *Yogmaya* performed well. There was a great respite. The heavy downpour couldn't cause any further concern to anyone. This continued for full one week. Indra was at his wit's end to assess the potential of *Yogmaya* of Srikrishna. Indra asked the clouds to stop further rains.

When it was sunny all around, the *Vraj* people came out of the *Goverdhana* shelter. Srikrishna placed back the *Goverdhan* over its original place. Yashoda, Rohini, Nandbaba and others offered great respect to Srikrishna. His forehead was marked with auspicious rice and curd. Lots of flowers were showered on Him. The *gopis* recited auspicious songs to celebrate the victory over Indra. The sky was full of *Devas*, *gandharva*, *charana*, *siddha* who offered their respect to Srikrishna for performing one more miraculous feat.

Srikrishna and His brother Balaram along with all the *gopas* and *gopis* returned back happily to *Vraja*.

### **10/26 Gopas deliberate with Nandbaba over Srikrishna's divinity**

The *Gopas* of *Vraja* were puzzled to see the extraordinary divinity demonstrated by Srikrishna. They collected at Nandbaba's place and recounted His performances. He killed Putana, when He was hardly a few days old. When He was of three months, He overturned the cart of curd and milk and got rid of a demon. Trunavarta had taken Him up in a high storm when He was only one year old. He killed that demon. Yashoda, once, tied Him to a wooden mortar and He dragged that in such a way that *Yamlarjuna* tree were uprooted. Once in the forest, He killed a demon in the form a large crane. Another demon joined the group of calves in the form another calf to kill Him. He killed that also very conveniently. Dhenukasur was also killed by Balaram in the *Talvana*. The deadly snake, *Kaliya* was tamed by Him in the Yamuna and he left the Yamuna permanently. He held up over His tender hand the *Govardhan* mountain for seven days in a manner as if He was performing a child's play. All the incidents indicated Him being of some supernatural potential.

Hearing the *gopas*, Nandbaba repeated what Gargacharya had once told about Him. “He is incarnation of Narayana. He is for the welfare of all of us. His incarnation is to root out the demons and evils from the earth” , he mentioned further.

### 10/27 Srikrishna Crowned

Impressed by the incident of holding of *Goverdhana*, the celestial cow (*kamdhenu*) came to Srikrishna. Indra also came there at the same time. He took a lonely moment of Srikrishna to confess the arrogance he was suffering from. He put his brilliant crown on the feet of Srikrishna and recited His glory. He confessed that he had been arrogant beyond limits. He had assumed himself, all in all, in the *triloka* (The earth, sky and nether land). He prayed for grant of pardon. Srikrishna, hearing his prayer, was pleased and granted him pardon. He was advised to go back to heaven and perform his duties with reasonable propriety.

When Srikrishna completed His advice to Indra about his future conduct, Kamdhenu, offered her sincere prayer to Him. She expressed Him to be the supreme among all the deities. She mentioned that for cows He was their Indra (principal commander). She conveyed Brahma’s desire to offer Him special treatment of a milk-bath. Srikrishna accepted her proposal. He was bathed by the milk of Kamdhenu. Indra arranged water from the *akash-ganga* (celestial Ganges) through *Airavata*, his *elephant* . He was finally bathed with that *ganga* water. He was fully decorated with all sorts of fragrance, flowers, *peethambra*. He was **given a new name of Govinda, which meant Indra of the cows.**

The whole occasion of His special bath was witnessed by Tumburu, Narada and other celestial artists and performers. Flowers of *Nandanvana* (celestial garden) were showered on Him. The cows on the earth allowed the milk to flow down on its own and the whole earth was wet with the cows’ milk. This caused the characteristics of *rasa* to the river waters in general. The fields grew abundant grains on their own. The mountains bore gems and pearls in abundance. On completion of the milk-bath coronation, Indra and Kamdhenu left for their heavenly abode.

### 10/28 Nandjee freed from Varuna-loka

Nandbaba observed fast of *ekadashi* of the bright fortnight of the month of



*Kartik. Dwadashi*, follows the *ekadashi*, and the fast is broken on the *dwadashi* day. Before the day break of *dwadshi*, Nandjee went to the Yamuna river, a little early in the small hours of the dawn. At that time the messengers of *Varuna* were bathing in Yamuna. Human beings were not supposed to take bath in that period. *Varuna*'s followers held him hostage for transgressing the time limits and took him to *Varuna-loka*.

*Gopas* couldn't find Nandjee, when they were awoke in the morning. They began crying and called Srikrishna and Balarama for help. Srikrishna could know that he was abducted by the servants of *Varuna*. He reached *Varuna -loka*. Seeing Srikrishna, *Varuna* offered a warm welcome to Him. *Varuna* immediately released Nandjee. The coming back of Nandjee and Srikrishna to *Vraja* made all the *gopas* very happy. They learnt all about the splendour of *Varuna-loka* from the mouth of Nandjee, and also how warmly Srikrishna was respected by *Varuna* himself.

*Gopas* realized Him to be *Bramha* (ultimate spirit) and wished to have a look of His divine abode. Srikrishna could know their mind. He arranged to show them His abode. All *gopas* were taken to *Bramha-daha* (a place having deep pool of water) of the Yamuna river. They were asked to take a dip there. The moment they dipped, they could realize the identity of their soul. Earlier, they were oblivious of the Self under the influence of *maya* (the delusion). The body was all for them. They could know themselves by the physical body only. The bath in the *Bramh-daha* transformed them from body-centric to soul-centric. Thereafter, they were taken to *parampada*, the most exalted *loka*, the permanent abode of Srikrishna. *Vedas* were found there in full manifestation, and they maintained offering constant prayer to Srikrishna. The vision was gone after quite some time of their enjoyment into the water. They came out fully satisfied and happy.

### 10/29 *Rasleela* commenced

It was full-moon night of the month of *sharat*, preceding season of the winter. *Sharat* season falls in the month of Aswin and Kartika (September and October). The full-moon night was the last day of the month of *Aswin*. The fragrance of the flowers permeated all around. Srikrishna invoked the sevices of *yogmaya* to make the scene lovely and sublime. The crimson moon in the East peeped above the blue horizon. He began playing a melodious tune on His flute. *Gopis*

had nourished such a deep affection for Him that whatever they could be engaged in doing, at whichever place, Srikrishna was always in their deep conscience. They could easily hear the tune of the flute played by the Lord. They suspended all their activities and rushed in the direction of the tune played by Him.

At that time, some of them were engaged in milking the cow, some were rearing the children, some were serving food to their husband, some were cooking, some were dressing up, and in whatever way they were occupied, they immediately suspended their engagements, and rushed to Him. They were so much engrossed in Srikrishna that except Him nothing could be noticed in the surrounding. Some of them were dissuaded by their husbands, fathers and brothers not to go out at night but that didn't work. Some of the *gopis* couldn't find exit from their houses. They had to remain inside but they meditated with their closed eyes on His charming form, remembered His warmth of behaviour and pleasant pastimes of the past. The heat of separation was so high that helped burn their sins and malice which they carried from *karma* of their past lives.

Even if the *gopis* carried the worldly passion to be satisfied by their association with Srikrishna, it was bound to fetch ultimate salvation for He was supreme and was capable of cleansing the heart from all the worldly malice. The doubt was raised by Parikishit as to how a passion-malice was rewarded by salvation. Shukdeo quoted the incident of Shishupal. He was having constant hatred against Srikrishna but he was awarded *paramdham* (*vaikuntha lok*) of the Lord. Shukdeo mentioned about the firmness of the link with Him whether that was of passion, anger, animosity, hatred, affection, love or respect. It has to be unalloyed. Half hearted approach based on temporary expediency is hardly rewarded with ultimate salvation.

The *gopis*, the beauty wealth of *Vraj*, when collected close to Him, He welcome them, and asked as to what could He do for them. He asked about the reason of their arrival at the night away from their home. He advised them to go back to their home. The charm of the natural scene of the forest was immensely enhanced by the moonlit night. The fragrant flowers permeated the breeze. The cool breeze coming from the Yamuna was equally comforting. He further advised them to be loyal to their husband and mentioned not to think of any other person in the life. Their family members must have been concerned about their

well being as they left their home for the forest at night. “Let them not be in the state of concern, and get back immediately” , was His command to them. He also emphasized that the affectionate meditation and recitation of His glory was enough of delivering what they wanted rather than staying physically close to Him.

The *gopis* were shocked. They hadn’t expected such treatment from Srikrishna. It was miserable moment, and tears rolled down the cheeks to the breasts leaving a trace of the running down of the collyrium (*kajal*) with the tears from their eyes. The hot breath of plight dried their red face white. The smiling cheeks drooped loose. The surrounding sight lost all the charm and they appeared tilting up and down vigorously. They could resume the balance of their body by the thumbnail of their feet engaged in lightly scratching the ground under their feet. With their choked voice they spoke to Him. It was He who was the dearest one in the world. His lotus feet had been the object of meditation for them. They wanted their refuge under Him only. He was the ultimate object of all worship, *ygya*, meditation and religious practices. “Why they were being denied the opportunity to firmly secure their link with Him” , was the query of all the *gopis*..

Srikrishna was impressed by their unflinching affection. He yielded to their demand and began exchanging pleasantries with each one of them. He smiled and made them also to smile. He began playing with them which kept them happily engaged. There was happiness all around. He entertained them by all sorts of dual dances. The initial inertia of the inhibition disappeared, and the *gopis* were happy to enjoy His closest association.

The chorus of sweet and melodious song of His glory in the lovely voice of the *gopis* rented the air. The moonlit sand flanks of the river of Yamuna looked like covered with a sheet of white camphor. Over there, they moved and played the game of dances, keeping Him inside a large ring. His close association with each of them gave birth to arrogance. Individually, each one of them nourished the arrogance of superiority. Sense of being the most beautiful and attractive to Srikrishna, occupied the mind of each of them. Suddenly Srikrishna disappeared, and He was no longer found among them.

### **10/30 Separation misery of the Gopis**

The *gopis* were in deep misery of separation from Srikrishna. His sudden disap-

pearance brought them to a puzzling situation. They tried to find Him around, but He was not seen at all. All the Gopis tried to pose themselves as Srikrishna. Some was repeating His role as killer of Putana. Another imitated His performance as killer of Saktasur. All His previous performances were imitated one after another.

They moved in groups from one forest to another. Sometimes they enquired from the large trees for any idea about Him. The chief among the feminine plants, basil (*Tulsi*) was also enquired intensively. The goddess Earth was also prayed by the *gopis* to tell them about His whereabouts. There was no trace of their beloved Srikrishna.

Each one posed as Srikrishna and declared, “Srikrishna is here”. There were two groups. One was posing as Srikrishna, and the other was posing as the victim demon. One of the *gopis* posed as lover Srikrishna and embraced the others and began moving her arm around them one by one.

They, after lot of roaming around in His search, finally got back to their old place of the sand- bank of the river Yamuna.

### 10/31 *Gopis*’ song

The chorus song of the *gopis* expressing the grief of separation began on the sand bank of Yamuna. They recounted His one and all deeds aimed to bring welfare to the *Vraja* land. “How He suddenly became so cruel and deserted them”, was the theme of the song. They reminded Him of His promises to them. They were dedicated to His lotus feet only. After His advent to *Vraj* even goddess *Lakshmi* had left the *Vaikuntha loka* and lodged herself permanently in *Vraj*. Narrating one incident after another which He performed, they expressed their obligation and sought His early appearance among them.

### 10/32 Srikrishna appears and the *Gopis* consoled

The *gopis* couldn’t finally bear the pang of separation. They began weeping loudly. Suddenly, He appeared among them. He betrayed charming smile, and was wearing a beautiful garland around his neck with fragrant sandal over His body. Cupid, the god of the beauty couldn’t match His magnetic pleasant form.

It was a moment of resurrection for the *gopis*. They jostled closer to Him. One held His one palm between her two hands, another took the other arm over her shoulder. Some one took His partially chewed betel over her palm. Some other

sat near Him and held His lotus feet over her breast. Yet another could stare over Him exhibiting the angry mood holding her lip between the upper and lower rows of the teeth. Some other *gopis* could fix her sight over His charming face as if she could never feel contented in looking at His charming face. Some enjoyed by capturing His charming image within her closed eye lids. They could extend the imagination further and keep Him fully embraced within her arms. Such was the trance of the *gopis* by the reappearance of Srikrishna among them.

The sand bank of the Yamuna was lit with the full- moon light. The air was mildly impregnated with the fragrance of Jasmine and *mandar* flowers. To make Him comfortable, some could spread her wrapper over the sand inviting Him to lie and relax. Srikrishna could keep each one of them entertained the way she liked.

The *gopis* posed a question to Him, “There are three categories of people: One, who loves the other in return of the love he receives. Second, who loves those also who do not love him. Third, who does not love any body.” They enquired, “What is His category?” Very gently, Srikrishna explained that the first one was of the selfish people. The second one characterized a magnanimous and liberal personality.

The third one could further be of four types, “First, who is self-satisfied and is always lost in his realm of satisfaction; he never realizes the identity of any one else other than him. The second one is also self satisfied but he nourishes the feeling of dualism and does not feel the necessity of associating with any one else. The third one doesn’t know who loves him. The fourth one, deliberately hates the one who loves him.”

Srikrishna mentioned that He didn’t demonstrate His love to the extent it was expected. It was only to discourage complacency. He drew an analogy by citing an example, “A poor man gets fabulous wealth unexpectedly but he fails to retain it and he loses it suddenly. He gets more concerned about the lost wealth. Srikrishna mentioned that He wanted the same condition to be created among them by appearing and disappearing.”

Srikrishna appreciated their unalloyed love towards them. “They sacrificed their worldly relations and came to Him. That impressed Him greatly, and His love would always be for them” , He assured them.

### 10/33 *Maharasa* – The great performance

Hearing their beloved Srikrishna, the *gopis* became very happy. They surrounded Him by pulling their arms over the shoulder of the other. All eyes were on Him only. Srikrishna commenced His great performance.

There was a miraculous scence, He appeared manifold such that He was with one pair of two *gopis* and bridged the gap by pulling His arms over both of them. The sequence along the ring was one Srikrishna after one *gopi*. Each one felt He was with her only. It was a great performance.

The *devas* rushed in the sky with their wives. There was an automatic sounding of the *dundubhi* (celestial trumpet) in the heavens. The choicest and fragrant flowers were showered over there. Each pair of Srikrishna and *gopis* began the dance performance. The bracelet, anklet, and the waist-let were producing a melodious tune. Varieties of gaits were witnessed. The rhythmic movement of hands, feet and the waist produced a charming show. The envelope created by the blue complexion of Srikrishna looked like clouds dotted with the lightening of the *gopis*. The fleshy parts, breasts, hips of the *gopis* had their own charming rhythm of movement. It were as if each of the organs performed independently to appease and attract their great beloved Srikrishna closest to itself. The scene was of communion and complete merging of the souls (*jeevatma*) with the universal spirit (*parmatma*).

The full-moon night was nearing its end. The dawn began peeping over the eastern horizon. Srikrishna commanded the *gopis* to go back their homes.

### 10/34 *Salvation of Sudarshan and Shankhachuda*

It was an occasion of *Shivartri*. All *gopas* with Nandbaba including Srikrishna, Balarama and others reached *Ambikavana* to worship Lord Shiva and Goddess *Ambika*. They took bath in the river Sarswati and performed the worship of *Shiva* and *Ambika* successfully. Liberal gifts of cows and grains were given to *brahmins*. The cows were also given good food. They were also on fast to observe the festival of *Shivratri*. At night, when they were sleeping, a large hungry python attacked Nandbaba. He cried for Srikrishna to help him out of the crisis. *Gopas* ran and attacked the python with burning wooden logs but it was all in vain. Python couldn't stop swallowing him down his throat.

Srikrishna came and touched the python by His feet. Lo and behold ! The python



turned a handsome man. He prayed Srikrishna for His kindness on him. On enquiry, it was learnt, he was Sudarshan, a *gandharva*. He had a charming personality and unlimited wealth. He was proud of his possession. Once he ridiculed the ugly form of a few sages of *Angira kula*. They cursed him to immediately turn into a python.

On one another occasion, both the brothers, Srikrishna and Balaram were roaming in the forest with several *gopis*. Srikrishna was in *peethambra* and Balarama was in *neelambra*. They looked magnificent. The natural beauty and fragrant breeze excited them to begin singing. Srikrishna and Balaram jointly sang a beautiful song.

While they were enjoying the song, one *yaksha*, by the name Shankhachuda came and abducted the *gopis* forcibly. The *gopis* cried for help invoking Srikrishna and Balarama to rescue them. Hearing their cry, both of them chased the *yaksha*. Realising his life was in danger, he dropped the *gopis* and fled away. Balaram could take a lenient view but Srikrishna did not spare him. He wanted to take his crest jewel from his head. He chased him for long and getting hold of him punched a heavy blow over his head. His head with the crest jewel was severed. Srikrishna came back with the crest jewel and offered it to Balaram.

### 10/35 *Yugal geet* (The Duet)

When Srikrishna left in the morning for the forest, *gopis* being at home felt deep pangs of separation. Day long they could keep contemplating about Him. All His activities were analyzed by them, imagining, as if, they were with Him in the forest. One *gopi* told her imagination to another *gopi*.

His handsome face and rain-fed cloud-like complexion were the main topic of imagination. His bearing of *Tulasi* (basil) garland, for He was fond of her fragrance, had made them envious. *Tulasi* was their competitor.

The flute note had been another item of discussion. It attracted all the beings including sages, *siddhas* and other gods. Hearing the flute note they could gather over the sky with their wives. The enjoyment was of superb nature. The celestial women could equally feel enchanted by Srikrishna forgetting the presence of their husbands. The movement of His soft fingers over the flute holes could generate excellent tunes. *Gopis* addressed Him as *Yasodanandan*, and mentioned that He never was trained on the flute playing but all the excellent notes were produced automatically.

The river and pond water could also express their interest in enjoying the tune of the flute by movement of the surface waves. Sometimes, the water surface went motionless which resembled the complete state of mediation of a sage. Srikrishna produced the tune matching the humming of the bees, and His flute note was in its complete harmony. The clouds could thunder so mildly that flute note was never under the state of getting subdued. They came over Him to shield Him against sun.

Imagining thus, the end of the day came. Srikrishna was returning back to home. *Gopis* could see Him coming as if some elephant-king was coming, with a slow and balanced steps. The dust raised from the cows movement could mount over His hair and face. That enhanced the glamour of His light blue complexion. *Gopis* could find themselves fortunate when He could obliquely cast His glance over them.

### 10/36 Salvation of *Arishtasur*,

#### *Akrur* commanded by *Kans* to see *Vraja*

There was all happiness in *Vraj*. A demon, *Arishtasur*, disguised himself as one mighty ox came storming the *Vraj*. His hump was very large and he looked like a giant. The *Vraj* people were scared of his mood. He made deep rut through the ground by his hooves. His lowing was thunderous. *Gopas* and *Gopis* ran to Srikrishna for help. He assured them not to worry.

*Arishtasur* was rushing towards Srikrishna. He challenged the demon by clapping His thigh, and also simultaneously, He ignored his presence by standing in a pose of keeping around His arms to a *gopas*. The demon was in full form. He attacked over Him with his sharp horns.

Srikrishna held him by his horns and pushed him eighteen steps back. Consequently the demon fell down but again composed back for another attack. Sensing his intention of attack, He held him by horns and thrashed by kicking. The demon fell down and the horns were uprooted. He was thoroughly thrashed with the horns and ultimately breathed his last.

His pastime is peculiar. All *gopas* and *gopis* celebrated the killing of the demon.

Narada, a great sage who had advised previously *Kans*, again came to him. The

sage Narada, pointed out that the girl who could not be killed by him was the daughter of Yashoda. Vasudevaa had two sons, one from Rohini and the other from Devaki. They were in *Vraj* famous as Balarama and Srikrishna. They would be your killers. Hearing that, Kans grew angry and he drew his sword to kill Vasudevaa and Devaki. Narada, dissuaded him in doing so. Kans, however, again put them in fetters and sacked them behind the bars.

Kans sent for all his ministers and top wrestlers. He sent to *Vraj*, Keshi, a demon, to kill both the brothers. With other courtiers he discussed how to kill the two brothers. He planned to invite them to Mathura along with Nand and other *gopas* on the pretext of enjoying the game of archery. On coming to Mathura, they would be easily killed by the large elephant, *Kuvlaypeeda*. If they escaped *Kuvlayapeeda* they would be handled by the wrestlers, Chanur and Mushtika. Kans was sure the two brothers would never escape the death trap chalked out by him.

He organized the game on the fourteenth day of the running fortnight. He called Akrur, who was a famous *yaduvansi*. He took him in confidence and revealed his intention to invite the two brothers to kill them. He was scared of them as they had been predicted his killer. Kans mentioned that once the two brothers were killed he would be enjoying the kingdom without any hindrance. He told that Jarasandha was his father-in-law, Dwida a great monkey was his dear friend, Sambrasur, Narakasur, and Banasur were also his close friends. There was no fear from either of them in enjoying his kingdom once the two brothers were killed.

Commanding his advisors and Akrur, Kans went inside his palace. Akrur also went his home.

### **10/37 Salvation of Keshi and Vyomasur, Narada Prays Him**

As commanded by Kans, Keshi came like a storm in *Vraj*. He was in the form a horse. He ran very fast and neighed loudly. *Vraj* -land was full of dust by his hooves pounding the ground. He came searching Srikrishna. He found Him and opened his mouth to bite him to His last. Srikrishna escaped his attack. He then tried to crush Him down with his two hind legs. Srikrishna held him by his hind legs and threw to a distance of about four hundred cubits. He fell unconscious but again on regaining the consciousness charged back on Him with a large

open mouth. Srikrishna pushed His left hand into his mouth. His hand increased in size so much so that the horse-demon was not able to breath. The demon gasped for air and died with the wide opened and split eyes.

The sage, Narada came wandering to Srikrishna. Seeing Him alone, he offered his humblest prayer to Him. He mentioned that His incarnation was to eliminate the demonic kings from the earth. He had seen several demons being killed so far and he predicted that day after tomorrow he would also see the end of several cruel and mighty demons including Kans. He could foresee the end of other potential demons following the end of Kans in a couple of days. He could clearly had a vision of the killing of the king of Chedi, Shishupal in the *Rajsuya ygya* of Yudhishtira. Narrating by his clairvoyance, Narada told that He would establish Dwarika as His kingdom. He would be a charioteer of Arjuna and cause the end of thousands of kings over the battle field. He would thus be salvaging the earth from the demonic clutches. Predicting all the events in advance to Him, Narada offered his prostrating salutation to Him and left for another place.

*Gopas* were enjoying the killing of Keshi. They were playing a game of hide and seek in the forest. They were joined by a demon, Vyomasur. He was disguised as one of the *gopas*' boys. The demon used to take one by one the herd boys to a cave and shut them down with heavy rock over the cave entry. Srikrishna could sense his mischief when only four – five herd boys were left. He attacked the demon with his closed fists. The demon revealed his real giant form. He wanted to kill Him. Srikrishna could hold him by throat and he was throttled to death. There was a great celebration by *Devas*, and *gopas* as well, on the killing of Vyomasur.

### 10/38 Akrura comes to Vraj

Akrur spent the night in Mathura after getting the command of Kans. Early morning, he left for *Vraj* mounting a chariot. On way to *Vraj*, he developed a great devotional affection to Srikrishna. He contemplated over His recent performances. He found himself to be fortunate enough to have His glimpse today. He would be able to see His lotus feet marked with *dhwaja* (flag), *yava* (barley grain), *ankusha* (hook) and *kamala* (lotus).

Thus enjoying and deeply immersed in the imagination of meeting Srikrishna,

Akrura, the son of Swafalka, spent whole day in coming to *Gokula*. The sun was about to set. On way he could see the imprints of His lotus feet carrying the marks of louts, barley, hook etc. on the dusty routes of *Gokula*. He disembarked from the chariot and rolled over them as if he was prostrating before Srikrishna. He was in high devotional emotion with tears streaming down his cheeks. He could rate himself very fortunate for the dust of the rare louts – foot of the Lord, unthought of for great *yogis*, was in his possession.

He entered the *gopas*’ village and saw both the brothers standing at the place of milking the cows. He was lost seeing the handsome form of Both of Them. The *peetambra* of Srikrishna and *neelambra* of Balaram along with their other ornaments over the body drew Akrura close to Them. He prostrated before them on their feet. The tears of emotion poured down, and he couldn’t help himself in uttering a single word.

Srikrishna could realize his state and drew him close in His arms. Balarama also embraced Akrura. They took him along and offered him *madhuparka* - sweet milk product with honey, and other food items to eat. Akrura was now relaxed. Nand also came to him and asked about the general welfare in Mathura. He expressed his surprise as to how people would be happy there when cruel Kans was ruling the land.

### 10/39 Srikrishna, Balaram departs for Mathura

When Akrur finished his meal and he was relaxing, Srikrishna came to him. He addressed him as Uncle Akrur and enquired about the general welfare of the people at Mathura. He mentioned about the cruelty of *mama* (brother of mother) Kans and told that so long he (Kans) was alive it was better not to enquire about the welfare of His parents. He further expressed, “It was in His knowledge that because of Him only, His parents suffered, and Kans killed all their children. They were still in jail only because of Him.” He further asked Akrur, “What caused him to be there in *Vraj*?”

Akrur informed all about the command of Kans and asked all the people from *Vraj* including Srikrishna and Balaram to attend the function organized at Mathura. Hearing that Nand announced to prepare for Mathura visit tomorrow morning and asked them to collect milk to offer to Kans. This made *gopis* unhappy when they learnt Akrur was there to take both the brothers to Mathura.

They were upset on the imagination of separation of Srikrishna. They collectively cursed Brahma for ordaining the separation. They expressed that the women of Mathura were more lucky than the *gopis* of *Vraj*.

Contemplating thus, the whole night passed. Whole night, *gopis* were awoke, crying about the separation. They addressed Him loudly on a rhythmic voice, “*Hey Govind, Hey Damodar, Hey Madhava.*”

On the break of the day, Akrur mounted with Srikrishna and Balarama drove the chariot. Nand followed with cart-loads of milk etc. with all other *gopas*. *Gopis* could watch for His glance. They enjoyed quietly. They expected some assurance from Him, which came to them through His messenger, saying He would come back. That was a great solace for the *gopis*. They maintained watching His departure until the flag-mast of the chariot went out of their sight. The eventual separation, they could be able to bear but with deep lamentation.

The chariot reached fast the *Yamuna* bank. Srikrishna and Balaram got down to take some *Yamuna* water. After drinking to their fill they boarded the chariot again. Akrur took their permission to take bath in *Yamuna*. He dipped in the water and chanted *Gayatri mantra*. Lo and Behold ! He saw both the brothers inside the water in a sitting posture. He cranked his neck out of water to verify the actual position. He could see them seated inside the chariot.

He again dipped in the water and saw the *Anant Sheshjee* with His thousand heads. He was surrounded by *siddha, charna* and others all chanting His glory. He was in a blue dress, and all His heads had brilliant crowns resembled several white snow tops of a great mountain. In His lap-centre, cloud-blue Lord Narayana was reclining comfortably. His enchanting personality was equipped with all the four divine insignia – *sankha, gada, chakra* and *padma*. His brilliant *peetambar* (yellow silk drape) enhanced His beauty.

Nand ( one of the *vaikiuntha parshad* – close attendant) and Sunand, and others were praying Him as their sole master. Sanakdik sages took Him as the *parabramha*. Brahma, Mahadev and other gods took Him as the *Sarveswara* (ultimate master). Marichi and other nine *brahmin* Prajapati, Narada, Prahalad and other dear devotees, all the eight *vasu* were chanting His sweet and divine glory in their own way using the specific stanza of the *Vedas*. He was served



by *Lakshmi*, *Pushti*, *Sarswati*, *Kanti*, *Kirti* and *Tushti* representing His six characterizing potencies, i.e., *Aisvarya* (brilliance), *Bala* (omnipotence), *Gyan* (knowledge), *Shri* (excellence), *Yasha* (fame), and *Vairagya* (dispassion). The other *shakti* attending Him were *Ila*, *Urja*, *Vidya-avidya*, *Hvaladini*, *Samvit*, and *Maya*.

Seeing the entire scene, Akrur was blessed as a great devotee. His eyes shed non-stopped tears of affection to Him. He prostrated with his heart full of unalloyed devotion. He commenced chanting His glory in his melodious voice with happy state of mind.

### 10/40 Akrura prays Srikrishna

Akrur addresses Him as the sole creator of every thing. His long prayer goes like this: “The sages and *yogis* worship you as *Antaryami*, *Parmatma*, and *Ishtadevata*. The *karmakandi* (ritualistic) worship you in the form of deities accepting the *ygya* oblation i.e., in the from of Indra, Agni and others. The *gyani* shed all the *karma* and meditate upon your universal spirit. The *vaishnavas* worship you following the *panchratra* assuming you in *chaturvyuha* (*Vasudevaa*, *Sankarshan*, *Pradyumna*, *Anirudha*). Some others take you as Shiva. Those who worship the deities (other than you) indirectly worship you as several rivers falling from the same mountain join the ocean ultimately. “

“*Satva*, *Raja* and *Tama* are the three attributes of the Nature. From Brahma down to the inert materials, the three attributes dominate. The nature is like a cloth and the three attributes are the threads making the cloth. You, although being the prime cause of the three attributes are not at all influenced by them. I salute you again” , Akrura continued.

Describing His universal cosmic form, Akrur said, “Fire is His face. The earth is His feet. The sun and Moon are His eyes. The sky is the navel. Directional quarters are the ears. The heaven is the head. The gods are the arms. The ocean is the abdomen. The air is the spirit. The herbs and plants are the hair. The clouds are the hair lock over the head. The mountains are the bone and nails. The day and night are the winking of His eyes. The *prajapati* are the procreative organ. The rain is the semen. The creation full of creatures resemble a fig fruit full of microbes.”

Akrur further mentioned about His ten incarnations meant to serve the special objectives. He counted them and offered his salutations to each mentioning, “To emancipate the *Vedas*, the herbs, and Satyvrata, His *Matsya* (the great fish) form is known. *Hayagreeva* (the horse headed) is known to eliminate Madhu and Kaitava demons. *Kachapa* (tortoise) form is known to sustain the load of *Mandrachala* (the axial mountain used as stirrer during churning of the ocean). *Varaha* (Boar) form is known for the salvation of the earth from the demonic clutches. To comfort Prahalad, a great devotee, *Nrisinha* (Lion – man) is known. The *Vamana* (dwarf) is known for miraculous feat of covering the entire cosmos in three steps. The *Prashuram* form is for humiliating the pride of the willful kings. To eliminate Ravana, the form of *Rama* is known. To protect and nourish the devotees (*vaishnavas*) the form of *Chaturvyuha* : *Vasudevaa*, *Shankarashna*, *Pradyumna* and *Anirudha* is famous. The pure form of *Buddha* would take place to set right the prevailing demonic cult. The form of *Kalki* would be to destroy the barbaric kings of the earth.”

Concluding, he prayed again to His *Chaturvyuha* form, and mentioned, “*Vasudevaa* and *Shankarashna* support the beings. *Pradyumna* and *Anirudha* bring peace to mind and senses. The latter two are combined in one form of *Hrishikesha*.” Akrur saluted them time and again.

### 10/41 Srikrishna enters Mathura

The divine scene of Yamuna water was over. Akrura came out of that and completing his normal rites hurriedly boarded the chariot. Srikrishna could see Akrur in a puzzled state of mind. He enquired whether he witnessed some peculiar scene somewhere, either in the water, or on the land or in the sky. Akrur quipped back to Him saying when He was with him, nothing could be more surprising and puzzling. All the puzzles of the cosmos were enshrined in Him.

Akrur, the son of Gandini (his mother), drove the chariot fast and reached Mathura in the after noon. Who ever could see the two brothers were spell bound by their charming face and features. Nanda had already reached Mathura and was waiting for their arrival by staying in an orchard on the outskirts. Reaching there, Srikrishna advised uncle Akrur to move ahead and they would come later.

Akrur, didn't move and offered his request to Srikrishna and others to oblige

him by visiting his home. Srikrishna assured that He would visit his home later after killing Kans, the enemy of *Yaduvansi*. Akrur left the place alone and went to Kans to inform him about the arrival of Srikrishna and Balarama and all other *gopas* with Nand.

Next day, in the late afternoon, Srikrishna and Balarama accompanied by his cowherds entered Mathura. It was His sight-seeing visit of the city. The houses were beautifully built with ornamental tops. The *gopura*, main entries were decorated with varieties of stone-finishes. The gates were quite high. The streets with well laid out crossings were wide and dotted with gardens. The individual houses had separate gardens. The streets were decorated with flowers and festoons. The entry-gate to houses had been decorated with the earthen pots smeared with curd and rice. The fresh plantain trunks enhanced the charm of decorations of the entries.

Seeing His pleasant presence in the city the citizens were excited. The balconies and terrace parapets were crowded to have His glimpse. The women of Mathura praised the fortune of *Vraj gopis* who could get His association. They also lodged His charming image in their hearts and developed a mental state as if they were enjoying His embraces.

While moving, He could sight a washer man who used to dye good cloths. He demanded some of the cloths to fit over His body. The washer man denied and reminded Him to remain within His limits. He also threatened that the kings' courtiers would put Him in jail for such audacity. Hearing such insulting words, Srikrishna punched a sever slap over his cheek. He fell down, and he was dead. Seeing his state, his men carrying the cloths ran away by dropping all their bundles there. Srikrishna picked up the cloths and dressed Himself, Balaram and all other cowherds moving with Him.

As He moved forward, a tailor met Him. He was enchanted by His pleasing features. He offered his services in fixing the cloths appropriately to fit His physique. Thus well dressed in good cloths, He moved forward and visited the house of a gardener called Sudama. On welcoming Him, he offered varieties of fragrant flowers to Him. Sudama took some more time in glorifying Him also. He asked Sudama for some boon he expected for the betterment of his life. Hearing the offer, Sudama only sought for his unalloyed affection to all His devotees and intimate compassionate relation to all other beings. Srikrishna

pleased over his demand granted him what he wanted and also enriched him by immense worldly wealth and fame which would increase with the expanse of his dynasty.

### **10/42 Kubja blessed, the bow broken and Kans scared**

While moving along the main route of the city, Srikrishna happened to see a beautiful woman; she was hunchbacked. Her hands were holding a pot containing varieties of sandal paste. Srikrishna enquired, “Who was she, and where was she taking the paste?” She informed that she was a maidservant of Kans. The sandal paste was for him only for he liked the past prepared by her. Her name was Trivakra. Srikrishna also wanted to have some paste to which she readily agreed. Balaram used the red paste and Srikrishna used the yellow one. They looked more handsome on anointing the paste over their face.

In return to her liberal gift of sandal paste to Him, Srikrishna thought to make her physically fit. Keeping her feet restrained under His feet, He pulled her hands up. This made her straight and her hunch back disappeared. She turned into a physically upright and beautiful woman with fleshy hip and breast.

On her transformation with a good physique, She developed a deep sense of passion for Srikrishna. Holding His *peetambara*, she submitted very politely to go together to her home. Srikrishna exchanged some pleasantries to appease her and assured to see her at her home later.

Moving further, He passed through the main street of the city’s business centre. The businessmen greeted Him and offered several things to Him. Keeping them in confidence, He moved by making enquiry to the *rangshala* (venue of function) where the bow was kept fully decorated with all sorts of jewels and gems. He was informed that the bow was brought to the *rangshala* after its due worship. He came to *rangashala* and moved to the bow, picked that up and pulled the string across its length. While the security men were trying to forbid further, He drew the string hard and the bow broke into pieces. All the security men surrounded Him and cried for His arrest. Using as weapons, the broken pieces of the bow, He was able to deal them firmly. All the reinforcements sent to strengthen the security men were killed by both the brothers.

Srikrishna and Balaram came out victorious. They took the main street again and came back to their camp. Kans, on hearing the whole incident was very

upset. He got scared of His presence at Mathura. The nightmare he faced was very deadly. The bad omens he noticed indicated his imminent end. While awake he could see his head missing from his image when seen either in water or in a mirror. The moon, lamp and star were seen in duplicate instead of one entity. He could see hole in his shadow. He didn't feel the pulse when pushing his finger in the ears. His foot-prints were not seen on the sand or soft ground. While asleep he could see dream of embracing ghosts. He dreamt riding an ass. His whole body was anointed with oil, he had a *javakusum* (a variety of flower) garland around his neck and was going out naked. He was upset by several bad omens noticed either awake or asleep. He was scared of the impending death and couldn't sleep the entire night.

In the morning, the special occasion of wrestling was organized. Kans took the central seat surrounded by the invited kings. The invitees had taken their respective seats. The wrestling drum beats rented the air. The famous wrestlers, Cahaur, Mushtik, Kut, Shal and Toshal took their position on the wrestling ground.

Kans sent for Nand and other *gopas* of Vraj. They offered him fabulous gifts and took their allotted seats.

### **10/43 Kuvalyapeeda's salvation and arrival in the wrestling arena**

Hearing the drum beats announcing the beginning of wrestling, Srikrishna and Balaram also moved towards the contest ground. On the main entry Kuvalayapeeda elephant was in command. Srikrishna asked the *mahavata* (controller of the elephant) to allow Him to proceed to the contest ground. When He saw *mahavata* didn't oblige Him, He threatened *mahavata* for delay. Hearing His threat *mahavata* went angry and he moved the elephant towards Srikrishna. In the first place, He was wrapped by the trunk but He managed to escape. He positioned Himself between his legs. Again the elephant held Him by his trunk. He managed to escape again by a forceful effort. The elephant was angry and He was being chased. He took the tail of the elephant in His hand and dragged him by more than one hundred cubits backward. When the elephant tried to turn left he moved to his right and vice versa. This irked the elephant to a greater degree. Somehow, He managed to hold the elephant by his trunk and turned him over on the ground. He picked up his tusk and with that the elephant and the *mahvata* were killed.

Keeping the tusk over His shoulder He entered the wrestling ground. He looked victorious and He had become all the more charming due to a mosaic mix of the spots of the elephant's blood and sweating of His tender face. Both the brothers were noticed by all present there in the audience gallery. Some began discussing His past feats of killing several demons, while some pointed towards both the brothers saying Srikrishna was the son of Devaki and Balarama was the son of Rohini. Their rare performances in *Vraj* were being recalled one after another. All were discussing about them. Kans was quite upset as he learnt the end of the great elephant, Kuvalyapeeda.

Chanur made an announcement inviting both the brothers to undertake the wrestling contest. Srikrishna first denied saying He was too young to contest with Chanur. He was reminded by Chanur that He could kill Kuvlaypeeda having the strength equal to one thousand elephants together. "How could He be a boy and not fit to enter a wrestling contest?" , asked Chanur. He was further told by Chanur that He would be engaged with him while Balaram would engage Mushtika.

### **10/44 Salvation of Chanur, Mushtika and Kans**

The wrestling of the two pairs, Srikrishna with Chanur, and Balaram with Mushtika presented a greatest show. Each of the wrestlers was using the selected tactics to win the contest. They were trying all the organs: hands, feet, head and chest in full engagement to overcome the opponent. Some times closely engaged and some times separated apart, they changed their position around the wrestling court.

Some of the women who couldn't bear the scene of a mighty Chanur contesting a tender Srikrishna decided to quit the show. They called the contest unfair and denounced Kans for allowing the contest between unequals.

The wrestling was coming to its end. Chanur looked tired. He charged a heavy blow on His chest. Nothing happened to Srikrishna. He held him by his hands and revolved around swiftly. Chanur breathed his last. He was thrown dead on the ground. Mushtika also punched heavily on Balaram and in return he was slapped hard by him. He fell dead while vomiting blood.

One of the close supporters of Chanur and Mushtika was Kuta. He rushed towards Balaram whom he killed in one blow. Srikrishna dealt Shal boldly by



kicking him down dead. Toshali was easily split into two pieces by Srikrishna. All the five proud wrestlers of Kans were killed in a child like play. The other wrestlers afraid of their life ran away from the ground. *Gopas* collected around Srikrishna and Balarama and celebrated the victory joyously on the contest ground.

Kans couldn't bear all the developments. His body was shivering with anger. He desperately announced and commanded the security men to arrest all the *gopas* and put Nand behind the bars. He also asked to catch both the brothers. His order was to kill immediately Vasudevaa, Devaki and his own father Ugrasen. Hearing his mad talk, Srikrishna leaped forward to his podium where he was seating. Kans drew the sword and made preparatory swift movement to charge on Srikrishna. Srikrishna bounced on him and he lost his crown. Srikrishna could hold him by his hair and dropped him down the high podium. Pushing him down below on the ground He jumped over him. Kans was dead.

There were eight brothers of Kans: Kanka, Nayagrodha and others. They attacked over Srikrishna and Balarama. They were also soon killed.

Srikrishna entered the prison where His parents were barred. He touched their feet and escorted them out. Awed by His divinity, Vasudeva and Devaki couldn't embrace Him. They couldn't dare take Him as their child.

### **10/45 Sacred thread of Srikrishna and Balaram, and their entry to school**

Srikrishna could realize the state of mind of His parents. They were awed of His divinity. To comfort them He used His *yogamaya* on them to take Him as their son. He addressed them, "O Father and Mother, It was a great misfortune that He couldn't get their parental affection since childhood. The nightmare of Kans was over. They must feel comfortable and bestow upon Him their parental love."

Ugrasena, the father of Kans, was His *nana* (grandfather). He crowned him as the king of Mathura. The *Yadu* dynasty was cursed by Yayati forbidding them to be king. It was His influence that He could prevail upon that curse. Srikrishna invited all the people of *Yadu*, *Vrishni*, *Dasarha*, *Andhak*, *Madhu*

and *Kukur* and other dynasties who had quit Mathura under the threat of their life by Kans. They all collected together at His initiative. They were resettled with the gift of great wealth. Mathura enjoyed His presence for the people could constantly get the charm-full and enchanting glimpse of His divine face.

Srikrishna and Balaram, once came to Nand and Yashoda and expressed their obligation for rearing them up since birth days. Srikrishna mentioned that although He was not born as their son, they demonstrated all sincere affection on Him of a son. He requested them to move to *Vraj* for He would for some more time stay in Mathura. The proposal was not acceptable to Nand and other *gopas*. However, they were persuaded by Him, and they agreed to leave for *Vraj* with honourable offer of gifts. They left with heavy heart and tearful eyes.

Vasudeva invited his family preceptor, Gargachrya and other *brahmins* to initiate his sons to *ygyopaveet*. The sacred - thread ceremony was celebrated with royal gala and gaiety. *Brahmins* were offered fabulous and liberal gifts of cows and other valuables. All previous resolve of Kans period, which Vasudeva had made to them, was offered. Both the brothers were invested with *Gayatri Mantra* which bestowed upon them *dwijatva* (born second time – initiation to learning). [Garga advised them to observe Gayatri vrata.](#)

Balaram and Srikrishna went to Ujjain (Avantipur) to his teacher Sandipani for education. In due course, observing all the requisite discipline, they completed their course of learning. Before setting out for Mathura they requested, the teacher Sandipani whether they could do something for him. Sandipani was happy with their behaviour and expressing his satisfaction he only asked them to get back his son who had died while bathing in the ocean near *Prabhaskshetra*. Assuring him to do so, they left for *Prabhaskshetra*. On reaching the ocean beach they sat there for a while. The ocean-god could realize His presence and in a human form he came out and after worshipping them requested what he could do for them. Srikrishna told about the dead son of his teacher. The ocean-god informed that it was Sankhasur who killed the boy while bathing. Sankhasur used to stay in the ocean in the guise of a large conch. Srikrishna dived into the ocean and killed Sankhasur to realize the teacher's son from his abdomen. The boy was not in his abdomen. Srikrishna took the conch obtained after killing the demon and came to Yamapuri. He blew the conch and the god of Yamapuri, Yamaraj came and welcomed Him with due honour. Learning about His objec-

tive of visiting the Yamapur, he immediately brought the son of Sandipani to them. The boy was taken to his father. Sandipani was happy to see his son back and he blessed both the brothers from his heart. On further enquiry by Srikrishna to ask for any thing else, Sandipani expressed his ultimate satisfaction and advised them to go back home for they had completed their education.

Balarama and Srikrishna came back to Mathura. The people, seeing them back were very happy for they had missed them for long.

### **10/46 Udhava comes to Vraj**

Udhava was one of the important personalities of *Vrishni* dynasty. His preceptor was Brihaspati and he was a learned and wise man. He was a close friend of Srikrishna. Once Srikrishna taking him in confidence requested politely to visit *Vraj* with a view to provide comfort to His parents Nanda and Yashoda. He would also give solace to *gopis* who were in great suffering of His separation. Srikrishna mentioned His promise to *gopis* while leaving *Vraj* that He would come back. Srikrishna further continued that His assurance of coming back was their (*gopis*) source of survival; He was the sole refuge for them.

With the message of Srikrishna, Udhava took the journey to *Vraj*. It was the sun set time when he reached his destination, *Vraj*. When he entered *Vraj*, for some-time his chariot became invisible due to cloud of dust generated from the running back of the cows after grazing in the forest. The houses were well decorated with flowers. The *gopas* and *gopis* were well dressed, and they were chanting the song glorifying Srikrishna. At some places the cows were being milked. The streams of milk, being oozed out from the udder were being collected in a pot down below the udder. The sound of miliking had a distinctly audible rhythm. The milking of cows at several places was a common scene of *Vraj* at sun set time.

Nand Baba was glad to see him. He welcomed him and offered varieties of food to eat. When Udhava was relaxed, and before he could sleep, Nandbaba came to him and made several enquiries about Srikrishna. He further asked whether Vasudeva was happy. He also recounted the feats performed by Srikrishna when he was at *Vraj*. All the incidents of killing from Putana to Arishtasur were recalled. Nand enjoyed giving a fresh account of how He killed Kans and his men.

Nand, at several times, during his narration of His glory, went emotional and couldn't speak due to choked throat. Yashoda also was present and she maintained a tearful eye while listening to Nand. More she heard about His glory from Nand, more her breasts streamed milk.

They couldn't sleep and the entire night passed as if a moment had elapsed. It was dawn time. *Gopis* in the neighbouring places lit small lamps for some light. They began churning curd for butter imagining Srikrishna were on the door. The idea was that fresh butter must be kept ready lest He would return unattended.

*Gopis* could see, on break of the day, a golden chariot parked at Nand's place. They wondered, "Who came to *Vraj* ?". Some could speculate the revisit of Akrur. The others reacted ridiculously and mentioned that when the Kansa was finished, had he come back to take us there for performing his last rites. When different conflicting speculations were being made about the visitor, Udhava came back after attending his morning natural calls.

#### **10/47 Udhava talks to *Gopis*, and bees'-song**

*Gopis* were excited to see Udhava. His dress style was similar to Srikrishna. He was a handsome personality. *Gopis* surrounded him and wondered who he was. Soon they learnt that he was close friend of Him and had come to *Vraj* as His messenger.

*Gopis* assumed he must have come to comfort His parents. They mentioned to Udhava complaining about Srikrishna, "The parents could never be forgotten. Even sages are bonded to their parents. It was only *gopis* who could be ignored for He must have been enjoying the company of new friends at Mathura. He would never suffer for He always had ample opportunity of getting association of all sorts of faces, be it *Vraj* or Mathura. It is *gopis* who were destined to suffer for He was their sole refuge, and He was no longer available."

They cited several examples from the nature, family and social relations drawing appropriate analogy. "The bee sucks the flower juice and goes away. The flowers are used to beautify a woman and thereafter they are thrown away. The courtesan women entertain men so long their wallet is full. A bird changes the tree when the fruits are exhausted; a student says good bye to his teacher once the education is over; when the forest catches fire, the animals desert it quickly; the passionate man quits a woman after sex is finished" , citing several ex-

amples of selfish relationship the *gopis* cried loudly. One of them could spot a [black bee \(\*bhramar\*\)](#) and took that as His new messenger.

The black bee was compared with Him, “The black complexion, the fugitive nature, the love for music and song etc. were strikingly similar. She forbade him to touch her for his saffron moustache must have been made from the saffron of the breasts of the women of Mathura. He did not love one flower, rather kept wandering from one flower to another; he was like his master Srikrishna.” She did not like his humming, reciting His glory, and asked him to go to Mathura and repeat His glory to those beloved women who were new to Him for she knew Him fully well. She warned him to quit the place immediately.

She asked him to go and remind Him about His name, *Uttamsloka*, which meant His excellence for others. She further reminded about His characteristics of cruel nature with the people in His other incarnations. As Rama He killed Baali; He defaced Shupnakha instead of satisfying her passion; as Vamana He punished Bali in return of his liberal gift of land to Him.

She continued the monologue in which self- question and self - answer continued for long. She raised a question as to why she repeated His glory if she didn't like Him. The answer she made was that once someone got His association that would never be forgotten. His enchanting smile and oblique glance were ever captivating.

“His glory is like nectar. Even a small parcel of it could provide immortality. The sages desert all the worldly pleasures for Him; for them domestic life is affliction; they keep wandering in life without caring even for full meal of the day and glean their food as the birds do. So much captivating is His love”, was her monologue..

She imagined the bee had gone back to Him with her earlier messages and had again come back with some new message from Him. His humming appeared to be his consistent persuasion asking her to visit Him there in Mathura. She declined the offer saying it was impossible to come back from there. She would not go to Him for there was no vacancy in His heart. His heart had already been occupied by the goddess *Lakshmi*.

She further enquired about His coming back from *gurukul* (school). She asked Udhava whether He ever remembered her, and whether He would give any op-

portunity to see Him again.

After long listening to the gopis' narration, Udhava broke his silence. He was convinced of their unalloyed love to Him. He passed on His message to them, "According to Him, He is the sole refuge of everything, including inert and conscious creation. There would never be a separation. Whatever separation looks now is outwardly only. In the inner state [there could be no separation](#). The worldly life is dominated by ever existing *maya* (delusion). There are three eternal entities of the creation : *Jeeva* (individual's eternal self), *Ishwar* (God, the universal spirit), and *Maya* (eternal worldly existence). *Maya* has three principal states : *sushupti* (sleep), *swpna* (dream), and *jagrat* (awakened). The dream is a fall out of sleep and it is dispelled once one gets up and is awakened. The physical state of awakening has to be transformed into spiritual awakening of realizing His omnipresence all around. When He performed the great communion dance on the full- moon night of *Sharata* several gopis were restrained from their physical participation. They could not leave their houses but they enjoyed His presence with them for they had taken sole refuge in Him. When the husband is abroad, the wife's mind is hooked to him more than he were with her. There was nothing to worry about the present separation."

*Gopis* were glad to listen His message. They continued putting several individual queries about Him, "He, Srikrishna was now a royal figure for he eliminated Kans. Earlier in *Vraj* He was a nomadic boy only. The *gopis* of *Vraj* are of a nomadic and pastoral style. The royal women of Mathura have a high life style. Does He remember us when He enjoys the company of high profile women of Mathura?" One of the *gopis* recounted the scene of *maharasa* (the great dance of *Sharat Purnima*) when the clear sky was lit with full-moon light, the night lilies were blossomed, Jasmine fragrance permeated the air, Yamuna water was still and cool, the sand bank was camphor white, the jingling anklets of *gopis* were rhythmic with dance performances. Some other *gopis* asked whether He would revive our dried up hopes of meeting again as Indra revived the perishing plants by showering rains. Yet another quipped about His royalty in Mathura and it was all useless to think of coming back to nomadic *gopis*. Some other *gopi* reminded the others, "He is *purnakama* (dispassionate) and He hardly bothers whether some one is royal or nomadic. None of His work is incomplete in absence of either of us."



Another *gopi* reminded them about the great saying of Pingala, a great courtesan, “The greatest happiness in life is to have no expectations from others. Knowing fully well the import of the saying, we can’t help losing our hopes of His return.” Some another *gopi* mentioned about the continuance of all the physical features of *Vraj*, “*Yamuna, Giriraj, Ramanreti* (sand bank of *maharasa*), *kaliya daha*, the lush green forests all exist, still He is not lured by them any more. Each and every dust of *Vraj* land is imprinted with his foot marks. How can we dare forget Him? It is He who saved them against several calamities.” They further mentioned, “O Govind ! Come and save Your own *gopas, gopis and gowain* (cowherd boys, girls and cows).”

Seeing the immense plight of separation of *gopis* from Srikrishna, Udhava stayed there for months. He tried to console them about His return. He moved all around the *Vraj* – forests, mountains (*Giriraj Govardhan*), Yamuna bank and could realize the permeating Srikrishna everywhere. He was deeply immersed in Srikrishna’s love. He began dancing and singing. He rated *gopis* to be the luckiest being of the universe who could be bestowed with the ultimate affection towards Him. The position of Brahma was insignificant compared to the status enjoyed by the *gopis*. The *gopis* were ignorant of His divinity but still they took refuge in Him. They were benefited as if some one unknowingly takes nectar and he is immortalized. Even the goddess *Lakshmi* had not been provided with the opportunity availed by *gopis* during the *maharasa*.

Udhava preferred to become a shrub, a plant of *Vraj*. That would provide him opportunity to enjoy the contact of foot-dust of *gopis*. He saluted them time and again and thanked them for giving him an opportunity to enjoy and have a glimpse of His lovelorn kindness on *gopis*.

Staying tied by their affection, Udhava spent months together in *Vraj*. He sought the permission of Nand, Yaksoda, *gopas* and *gopis* to leave *Vraj* and visit Srikrishna in Mathura. He mounted his chariot and drove out of *Vraj*. Nand and other *gopas* had come along to bid farewell to him. They offered a lot of gifts for Srikrishna, Balarama, Vasudeva and the king Ugrasen. They wished to maintain their unflinching affection in Him. They made a tearful submission and longed for an assurance from Him that in whatever state of life they remain consequent upon their individual *karma*, they must be bestowed with unalloyed affection in Him only.

Udhava getting thus honoured with due farewell from the *gopas* left for Mathura. On reaching there he prostrated before Srikrishna and narrated his entire experience of *Vraj*. He offered all the gifts given by Nand and *gopas* for Him and His parents and others.

### 10/48 The Lord's visit of Kubja and Akrur

One day, Srikrishna accompanied by Udhava visited Kubja at her home. Her home was fully decorated. It was a pleasant surprise for her. Seeing Him at her home, she rose up in haste, moved forward with her other feminine friends to welcome Him betraying captivating smile on her face.. She offered high seats to them. Udhava took his position on the ground for he couldn't occupy high seat in presence of Srikrishna. Srikrishna, the lord of all the universe, moved inside and took His seat on her sleeping mattress.

Kubja was immensely happy to see Him with her. She took bath and decorated herself with all scents, fragrance, flowers etc. She came close to Him. He held her by her wrist and drew still closer to Himself. She was in His closing embraces. Kubja's happiness knew no bounds for she got what she had longed for. His chest was in contact of her breasts. The arms were in closing communion. The exchange of smiles could provide her the ultimate bliss, rare to great *yogis* and sages. She was completely satisfied. He returned the gift she had parted with Him when He entered Mathura for the first time. The gift of sandal paste to Him fetched her long cherished desire for lives and lives.

Srikrishna further asked her something more she wanted. She expressed her contentment except that He should remain with her for some more days and play with her charms. He accepted her demand. Later, He came back His home with Udhava.

One day Srikrishna, Balarama and Udhava visited Akrur at his residence. Seeing them coming to his place Akrur moved forward and welcome them with great respect. On offering due worship to them with all sorts of valuable cloths, ornaments, flowers etc., Akrur washed Srikrishna's feet and partook of the *charnodaka* (water obtained on rinsing His lotus-feet). He sat down keeping His louts feet in his lap. He kept pressing mildly His louts feet and continued praising His great glory.

Srikrishna mentioned praising Akrur, "He was a saintly figure, and a saint was

superior to idols and sacred water of the pilgrim places. The water of the pilgrim places and idols purify on their long association. Contrary to that, a saint purifies instantly in the first look itself.”

Praising him further for having liberal attitude for benefits of others, Srikrishna advised him to visit Hastinapur. After the death of Pandu, his wife, Kunti, and Yudhishtar and his other sons had been brought back to Hastinapur by the King Dhrutrashta. They were staying in Hastinapur. Due to ill will of his son, Duryodhana, Dhrutrashta was not able to treat *Pandava* like his sons. Srikrishna wanted information about their state of living enabling Him to take their proper care subsequently. Saying that He left for His home with Balarama and Udhava.

### 10/49 Akrur reaches Hastinapur

As directed by Srikrishna, Akrura reached Hastinapur. He met Dhrutrashta, Bheeshma, Vidur, Kunti, Vahnika, Somdutta, Dronacharya and his son Aswathama, Krupacharya, Karna, Duryodhana, Yudhishtara and five *Pandava*.

On staying for months together, Akrur, son of Gandini, could acquaint himself with the behaviour of Dhrutarashtra with *Pandava*. The king, Dhrutarashtra was unable to do anything against his evil minded sons.

*Pandava* had won the hearts of the citizens of Hastinapur. They had established their expertise in all walks of life. Their skill of using weaponry was very impressive. They were very polite to the people at large. Jealous of their qualities, Duryodhana and other sons of Dhrutrashta had once poisoned them also, and had played with several mischievous plans against them.

Akrura was once with Kunti at her residence. She could recall her parental place and went emotional as Akrur had come from that place. She could enquire about one and all, one after another. She could remember Srikrishna and Balarama and their mighty potential. Imagining, she was before Srikrishna, she wept loudly and offered her humble prayer to Him. She found Him only her ultimate refuge and begged for protection of her sons.

Akrura consoled her and assured that her sons were from the parcel of gods : *Vayu, Dharma* etc. and therefore, there was nothing to worry. Before he could leave for Mathura he met Dhrutrashta. Among the presence of his fellowmen, he conveyed the message of Srikrishna and Balarama to him.

Akrura emphasized that in absence of Pandu, it was his sole responsibility to take proper care of his sons, *Pandava* and his wife Kunti. “The moral code of conduct and righteousness demand that they should never be neglected. Let there be no hatred towards them under the blind affection of sons (Duryodhana and others). There is nothing permanent in the life; wife, son, wealth and all others are temporary like water bubbles. The body either is equally transitory in nature. Considering the propriety of *dharma* (righteousness), behave properly and liberally with *Pandava*. You should never have partial attitude to them” , mentioned Akrura.

Dhrutrashttra appreciated his advice and confessed that he was not impartial due to reasons beyond his control. He admitted that his advice was well intended but that won't leave a permanent mark on his mind for his thoughts were already poisoned due to influence of blind affection to his sons. He mentioned about the inevitable, and whatever was ordained would happen. He prayed God, and saluted His omnipresent and omnipotent spirit.

Akrur returned to Mathura and acquainted Srikrishna with what he observed there during his stay.

**(First Part of Dasama Skandh ends)**

**(Second Part of Dasamaa Skandha begins)**

**10/50 Encounter with Jarasandha, and Dwarka established**

Apti and Prapti were two wives of Kans. They were daughters of Jarasandh, and grieved by the killing of their husband, Kans, they went to their father. Jarasandh, in sympathy with his daughters attacked over Mathura to avenge his son-in law's killing. Mathura was surrounded by twenty-three *akshauhini* strong army of Jarasandh. One *akshauhini* consists of 21870 chariots, and the same number of elephants, 65610 cavalry, 109350 infantry. Srikrishna took that as a great opportunity to clear the earth from the devil supporters of Jarasandh. It was because of Jarasandha the great army of demonic fighters had collected together. In stead of killing Jarasandh he desired to eliminate his army only. Keeping Jarashnadha alive would give anther opportunities for the collection of the devil people. Considering that He resolved to fight only to eliminate his army.

Srikrishna was thus contemplating that suddenly two divine chariots appeared before Him in His service. He invited Balarama to occupy one, and He occupied the other one. The chariots were equipped with all the arms, two brothers could use. Srikrishna mounted the chariot driven by Daruka. Both of them reached the outskirts of Mathura where the army was waiting to attack. Jarasandha, seeing them close, challenged Balarama and ignored Srikrishna saying He was still child to fight with.

Fierce fighting ensued. The chariots of Srikrishna and Balaram carrying the flags marked with *Garuda*, and *Tala* (palm) respectively became invisible due to the fierce attack of Jarasandha. Srikrishna used His *Sarang* bow and Balarama fought with the *Hala* and *musala* (Plough and pestle). There were wanton killings of men, elephants, and horses. Jarasandha's army was completely annihilated. He himself was held hostage by Balarama. On the initiative of Srikrishna he was spared his life.

After his defeat, Jarasandha resolved to undertake penance but his surviving friends encouraged him again to avenge with *Yaduvanshis*. On the other hand, the people of Mathura celebrated the victory. Srikrishna offered a large wealth collected from the battle field to the king Ugrasena.

Jarasandha attempted seventeen times over Mathura with equally strong army but each time he met humiliation. Before he could try the eighteenth time, on the instigation of Narada, Kalyavan the giant fighter invaded Mathura with his three *crores* of strong *maleksha* army. It is said Kalyavana was of the foreign origin and he was in search of a matching opponent. Narada advised him to attack Mathura for he would find a strong and matching opponent in Srikrishna.

Srikrishna discussed with Balarama about the tough time. He apprehended the fresh attack of Jarasandha also. The two together, Jarasandha and Kalyavan might inflict great misery on Mathura. To avoid such miserable plight He thought of raising a strong fort.

He built a great fort as large as a city deep inside the ocean. Its length and breadth were forty-eight *kosa* (one *kosa* = 2 miles) each. The city was furnished with all the modern civic amenities. Indra planted *Parijata* (celestial tree) and Sudharma enhanced the glory of the city. Varuna offered white horses with black ears in the service of the Lord Srikrishna. Using His divine power, He sent all

the people of Mathrua to the newly created city. The city of Mathura was at the disposal of Balarama. He, Himself left Mathura unarmed, only wearing a garland of lotus flowers around His neck. He came out of the main gate of Mathrua.

### **10/51 Kalyavana burnt to ashes, and legend about Muchukund**

Kalyavana could see Him coming towards him. The brilliance of His face and the other divine features could confirm what Narada had told him about Srikrishna. Seeing Him unarmed he also threw his arms and ran towards Him defying to try His strength. Srikrishna ran away from him and Kalyavan chased Him closely.

He was not able to catch Him although he ran very close. Srikrishna led him to a deep mountain cave and went out of his sight. In his effort to locate Him, Kalyavan could see a man sleeping fully covering his body. He could take the sleeping man as Srikrishna in disguise. Kalyavana kicked the sleeping man. The man was awakened by his kick. He opened his eyes and could see towards Kalyavan with wrath for his sleep was disturbed. Kalyavana was instantly burnt to ashes.

Muchukund was the son of Mandhata in the Ikshvaku dynasty. He protected the *devas* fighting against the demons for long. When Kartikeya was available as commander of the *devas* army, he was relieved. *Devas* asked him whether he wanted any thing as a boon since he had fought for them valiantly. He was assured of everything he wanted except the *kaivalya–moksha* (ultimate salvation). Muchukund didn't ask for anything except a sound slumber to relax and get completely free of his long tiredness. *Devas* assured him to be so and mentioned that whoever would disturb his sleep would be burnt under his sight.

Muchukund then went inside a cave and he slept undisturbed. Kalyavana fell prey to his power of burning. Srikrishna, seeing Kalyavan burnt, came to Muchukund. Seeing Him he was surprised. He enquired as to who he was. He made several guess whether He was Indra, sun, the Moon or any other *Deva*. Srikrishna replied him, "He is known by several names and forms depending on the occasion. He is infinite. However, His present form is on the request of Brahma to free the earth from her afflictions due to demons. He had incarnated as Vasudevaa in the dynasty of *Yadu*."

Muchukund could recall the prediction of Garga that Narayana would be coming in the dynasty of *Yadu*. Seeing Him there, he offered a sincere prayer.



Pleased by his prayer Srikrishna asked what he wanted. He didn't specify any demand. Srikrishna mentioned about his dispassionate attitude and assured that in the next birth he would be born in a *brahmin*'s family. In that birth, he would be able to attain Him for his ultimate benefit. At present, he was to spend his days until end of the life because his present birth was in the *kshatriya* family and he had committed several killings of the animals, men, demonsetc. to perform his obligations of a *kshatriya* family.

### 10/52 Departure to Dwarka, Balarama married,

#### Rukmini's message to Srikrishna

Muchukunda being blessed by Srikrishna offered a reverential circumambulation around Him. Before departing, he prostrated on His louts feet. He moved to *Badrikashram*, the range of *Gandhamadan* mountain. He commenced there his deep meditation on *Nara–Narayana*.

Srikrishna was back after the departure of Muchukund to Mathura. The army of Kalyavana was still laying a seize of the city of Mathura. He killed them and grabbed huge wealth from them. While coming to Mathura with the huge wealth, Jarasandha attacked Him with his strong twenty-three *akshauhini* army. Seeing him coming, Srikrishna and Balarama decided to run away. They left the wealth in their possession on way and ran away. Seeing Them running away, Jarasandh took in his possession the valuable materials and chased them closely.

While running away They were tired and rose to the *Pravrashna* (ever raining) mountain. Jarasandha tried to find them but couldn't locate them. He put the whole surrounding foot of the mountain on fire. Seeing the mountain under fire, Srikrishna and Balaram jumped down. The mountain was around forty-four *kosa* (eleven *yojana*, = eighty eight miles) high. Their jumping down the mountain was not noticed by anybody. They took the route to Dwarka, inside the ocean. Jarasandha presumed them to be burnt to ashes and returned to his capital of *Magadha*.

Balaram was married to Revati, the daughter of Raivata, the king of Aanartadesh. Srikrishna abducted Rukmini, the incarnation of goddess *Lakshmi* and married her on defeating the mighty Shishupal, Shalva and other kings.

The king of Vidarbha, Bheeshmaka had one daughter, Rukmini. She had one elder brother, Rukmi and four younger brothers Rukmratha, Rukmbahu,

Rukmesh and Rukmali. She had learnt about the valor, handsome personality and other glories of Srikrishna from the visitors to her palace. She made up her mind to accept Him only as her husband.

Srikrishna had also learnt about her and was impressed by her beauty. Her other brothers except Rukmi wanted her to be married to Srikrishna. Rukmi opposed this and he wanted Shishupal to be her husband. Rukmini seeing the impending misery in her life was very sad. She arranged one *brahmin* messenger to Srikrishna.

The *brahmin* met Him at Dwarka. He was duly welcome by Him. On his proper treatment of food etc. He enquired about his purpose of visiting His place. The *brahmin* repeated her request to Him. He narrated her message in her words, “I have already selected you as my husband. It would be a great kindness on me if you could take me away before I am thrown to Shishupal. How a jackal could take away the share of a lion! If I could have done your worship in my past lives performing all the appropriate requirements of *Ishta* (ygya etc.), *Purti* (construction of wells, ponds etc.), *Dana* (charity), *Vrata* (fast), *Niyama* (rituals) to enhance Your glory You may only be my husband. Please visit my place a day earlier of my marriage set forth by my brother. There is a family custom according to which I would go to worship *Girija* on the preceding day of my marriage day. The place is outside the palace. I invite you to come and take me away from there. Awaiting your arrival, I would never accept anybody else and prefer to die. I would in that case wait for hundred of lives for You only and nobody else.”

The *brahmin* prayed Him to act promptly.

### 10/53 Rukmini abducted

Srikrishna was pleased to hear her message. He held the *brahmin*'s hand and assured to protect her. Learning about her marriage day to be day after tomorrow, He commanded His chariot to be kept ready. His charioteer, Daruka, yoked four horses *Shavya*, *Sugreeva*, *Meghapushpa* and *Balahaka*. Srikrishna followed the *brahmin* mounting the chariot. He reached the same night from *Aanartha desha* to *Vidarbha*.

The king of Kundini, Bheeshmaka was himself monitoring all the preparations for her daughter's marriage. The city was beautifully decorated. All the routes

were strewn with the fragrant flowers. He was a great religious man and he invoked all the relevant *mantra* from the respective parts of the *Vedas* wishing grand and auspicious moments to his daughter. All sorts of religious performances were organized on the eve of her marriage.

The groom–would-be, Shishupal with all his friendly kings Shalva, Jarasandha, Dantvaktra, Viduratha, Paundraka and others had already reached Kundinipur. The father of Shishupal, Damghosh had given a warm farewell to his son on performing all the auspicious rituals before he left for Kundinipur, the capital of Vidarbha. The kings had collected with their mighty army for they had suspected disturbance from Srikrishna.

Rukmini was always concerned about the return message from the *brahmin* messenger. She could see neither the *brahmin* getting back nor Srikrishna reaching her palace. Her anxiety was at its zenith. However, she got indications of good omen from the sudden jerk in her left organs i.e., the left arm, the left thigh, and the left eye. Suddenly she could see the *brahmin* back, and his face reflected all his inner happiness. She learnt about His arrival with the *brahmin*. She became glad beyond imaginations.

Balarama was although convinced of His potency, reached Kundinipur when he learnt Srikrishna had alone left for the place. Bhismaka learnt about their arrival and accorded them warm welcome for he was Srikrishna's one of favorite devotees.

It was the auspicious time of her visiting the *Ambika* temple. She left the palace on foot protected from all sides, by armed security men. Her female friends were accompanying her. She was beautifully dressed. Her steps were moving on a charming style, and she moved like a royal swan. The ornaments she wore were enhanced in their elegance by her resplendent natural beauty. All sorts of auspicious songs were sung by the women followed by the melodious tune of appropriate music. She cast her glance on the sides to have a glimpse of her beloved Lord Srikrishna. She could first see the other kings who were enchanted by her glance. Her eyes were searching the dearest one; she spotted Him in the crowd.

She reached the temple. First she bowed before *Shiva* and *Bhavani*. She offered, subsequently, her worship to *Ambika* holding her son Ganesha (elephant

headed) in her lap. Honouring other elder women and getting blessed by all of them, she finished her worship in the temple. Her only demand during the worship to the deities was to bless her with Srikrishna as her husband.

She came out holding the hand of one of her female friends. She was about to mount the chariot on her back journey. Srikrishna leaped to her and took her on her shoulders. He mounted His *Garuda* flagged chariot and left the place as a lion does among the jackals. The other kings, friendly to Shishupal were dumb struck over the incidence.

### **10/54 Defeat of Rukmi and other kings, Srikrishna marries Rukmini**

Seeing Rukmini abducted, the friendly kings of Shishupal attacked over Srikrishna. He faced them boldly. A great battle ensued for Balarama had come with full contingent of army. Gada and Shankarashna and other warriors of the *Yadu*'s army performed their excellence. The enemies were badly humiliated. There was a large and wanton killing. Jarasandh, Shalva and others realizing the defeat saved their life and quit the battle field. Shishupal was in a deep depressed state of mind. On the advice of his friends he also reconciled to his fate and accepted his defeat. They all left for their places.

Rukmi, the elder brother of Rukmini took the incident as his personal humiliation. He vowed to avenge immediately by killing Srikrishna and release his sister otherwise he would not come back to Kundinipur. He stormed towards Srikrishna with his strong army of one *akshauhini*. He reached soon the chariot of Srikrishna. He charged several arrows on Him. Srikrishna cut all his weapons one after another. Lastly, he jumped out of his chariot and rushed towards Srikrishna with a sharp sword in his hand. The sword was also cut to pieces by Him.

Srikrishna took his sword to kill him. Rukmini requested Him not to kill his brother. She recited His glory and managed to please Him. Rukmi was spared but Srikrishna tied him down with his wrapper on cutting randomly his hair from the head and moustache. Rukmi was lying in a siege on the ground with his ugly face. Balarama in the meanwhile reached after humiliating his army. He had a pity on him. He consoled the sobbing Rukmini not to be sad about him. He got what he deserved.

Rukmini regained her equilibrium. Rukmi was released. He didn't enter

Kundinipur to honour his vow he had taken. He established a new city, *Bhojcut* nourishing strong ill-will against Srikrishna.

Srikrishna reached Dwarika. His marriage with Rukmini was solemnized with great gala and festivity. The friendly kings were invited from all over. His people felicitated Him on His marriage by offering valuable gifts to both the bride and the bride groom. Dwarka rejoiced the living together of Rukmini and Srikrishna. Her abduction had become the story of the day, and people composed their favorite songs to commemorate the great event as if it was the occasion of marriage of goddess *Lakshmi* and *Narayana*.

### **10/55 Pradyumna born, and Shambrasur killed**

Among the gods Kamdeva (Cupid) is famous for his charming personality. He was burnt to ashes by the wrath of Mahadeva. On great persuasion of his wife, Rati, Mahadeva granted him the spirit –form instead of his physical body.

Kind grace of Srikrishna allowed him to take birth as his son, Pradyumna from Rukmini. He was extremely handsome resembling the charm of Srikrishna Himself. While he was hardly ten days old, Shambrasura, a notorious demon, stole him away from his mother's natal - room. The demon knew that he was his killer enemy. He threw the child in the ocean. A fish swallowed the child. The same fish was in the net of a fisherman. The fish was sold to Shambrasur. When his cook cut the fish, he got a live child from its stomach. The child was handed over to the maid servant, Mayavati.

Narada, the wandering sage came to Mayavati and informed her that the child was none but her husband, Kamdeva. Rati was the wife of Kamdeva and after his burning to ashes she had accepted a job of a maid servant at Shambrasur's palace. She was extremely happy and reared up the child with due care. The child grew into a handsome and charming lad. She used to demonstrate all her gestures towards him as his beloved wife. Pradyumna was surprised at her behaviour. He asked her one day why she demonstrated a gesture contrary to a mother should do to her child. She recited the entire story how she was living an isolated life when he was burnt to ashes by Mahadeva. She mentioned that she was his wife.

Pradyumna was very angry to know about the demon stealing him away and throwing him in the ocean. He wanted to avenge it. Rati (Mayavati) told him

about Shambrasur's *mayavi* (skillful in delusive) power. She taught him a superior delusive power with a view to win over the demon. Reinforced with the delusive power, Pradyumna one day openly challenged the demon. They were engaged in a fierce fighting. Ultimately, due to the delusive skill learnt from Rati, he could kill the demon.

Rati knew the art of travelling through the sky. She took her husband with her and reached Dwarka through the sky. Seeing the charming couple, the people of Dwarka were spell bound. First they could mistook Pradyumna for Srikrishna. Later, they realized he was other than Him. Rukmini also could see Pradyumna and was immensely drawn towards him. She could imagine about her son and was lost in a contemplative state of mind. She was in that state of mind that Srikrishna came back to Dwarka with His parents Vasudeva and Devaki. He also didn't divulge anything to Rukmini.

In the meanwhile, the wandering sage, Narada reached the place and told the entire story as to how Shambrasur had stolen the child and had thrown him in the ocean. The coincidence brought him back at Shambrasur's place itself where he met his wife Rati as a maid servant who could rear him up. He finally killed the demon and was there before them with his wife Rati. That surprised every body; however, there was a great occasion of celebration in Pradyumna's honour of coming back.

### **10/56 Legend about Syamantakamani, Jambvati, and Satybhama married to Srikrishna**

Satrajeet was a great devotee of the sun god. He pleased him, and developed a close friendship with him. The sun god gifted him a brilliant gem called *Syamantaka*. On bearing the gem around his neck Satrajeet looked like the sun for it emitted immense brilliance.

When he came back to Dwarka, Srikrishna was playing the dice with his friends. Others who saw a brilliant figure coming inside the city, rushed to Srikrishna and informed Him about the coming of the sun god himself to visit Him. Srikrishna looked towards the approaching figure and told that he was not the sun god, rather Satrajeet had got that brilliance due to the gem around his neck. Satrajeet didn't stop near Srikrishna and he straight went to his home where his family members and other friends were waiting to welcome him. Satrajeet in-



stalled the gem inside the temple for daily worship. It was the characteristic of the gem that on completion of the morning worship it used to yield eight *bhar* (about 10 gm) of gold daily. It also kept the place free of famine, calamity, and all other evil events.

Srikrishna advised Satrajeet to offer the gem to the king Ugrasena. He didn't oblige Him. Later, one day his brother Prasenjeet, put the gem around his neck, rode his horse and went to the forest. A lion killed him and his horse and seized the gem. Jambavan, a mighty bear, could see the gem in the possession of the lion. He killed the lion and took the gem and gave it to his children.

Finding Prasenjeet not coming back home, Satrajeet accused Srikrishna and claimed that his brother was killed for the gem. Srikrishna was innocent and He didn't know anything about that. He took some people with him and went to the forest to find out Prasenjeet. There they saw him dead with his horse. Moving a little farther, they saw a dead lion. Thereafter they could notice some footprints over the ground. Following those footprints they reached a dark and deep cave.

Srikrishna advised His men to stay outside, and He alone went inside the cave. He found some children playing with the gem. He stood there to find an opportunity to take the gem in His possession. In the meanwhile, the maid servant looking after the children cried seeing Srikrishna standing near them. Jambavan came rushing on hearing the alarm raised by the maid servant. He immediately engaged himself in a fight with Srikrishna. They fought ferociously. The duel continued uninterrupted for twenty – eight days. The blows of Srikrishna had weakened all the body-joints of Jambavan. He contemplated about some divinity possessed by his opponent, and he could reach a conclusion that his opponent was Narayana himself. He stopped fighting and spoke to Him that he appeared to be incarnation of Sri Rama in this *Dwapara yuga*. He mentioned how there was a striking resemblance between Him and Sri Rama of *Treta Yuga*. He recalled the incident causing the ocean god to appear before Sri Ram when He glanced over the ocean with an enraged eyes. “How did he eliminate the demon family of Ravana”, all those incidents, Jambvan recounted one by one before Srikrishna.

When Jambavan realized his mistake for fighting with Him, Srikrishna touched his body all over with His lotus palm. All the bruises and pains of Jambavan were over. Srikrishna apprised His mission of visiting the cave for the gem

because He was falsely implicated in the murder of Prasenjeet by his brother, Satrajeet. Jambavan offered back the gem along with his daughter Jambavati to the lotus feet of Srikrishna for His service. He came out the cave with the gem and Jambavati.

The people accompanying Him had waited outside the cave for twelve days, and thereafter, they had been back to Dwarka. Srikrishna came straight to Dwarka. He sent for Satrajeet in presence of the king Ugrasen. The gem was given back to him. Satrajeet got the gem back but he was ashamed of accusing Srikrishna falsely. He went back home, but he kept on pondering how to absolve himself of the sin he committed by falsely accusing Srikrishna. He took the gem and his beautiful daughter Satybhama to Him. He prayed Him to accept the gem and his daughter for His service. Srikrishna was married to Satyabhama with due observance of the vedic practices. He returned the gem back to Satrajeet and asked for delivering Him only the gold it yielded.

### **10/57 Syamantaka stolen, Salvation of Shatdhanva,**

#### **Akrur back to Dwarka**

Srikrishna visited Hastinapur when He learnt that *Pandava* were burnt to death in the *Lakshagriha* fire tragedy. He conveyed His deep condolence to Bheeshma, Kripacharya, Vidur, Gandhari and Dronacharya. In His absence in Dwarka, Akrur and Kritaverma encouraged Shatdhanva to kill Satrajeet and grab the gem. Shatdhanva killed Satrajeet and grabbed the gem.

Satybhama lamented the death of her father and went to see Srikrishna at Hastinapur. On getting the news of Satrajeet killed by Shatdhanva, Srikrishna and Balarama were shocked. They came back to Dwarka lamenting his death. Shatdhanva tried to get support from Kritverma and Akrur but both refused to help him against Srikrishna.

Shatdhanva handed over the gem to Akrur and left the place immediately riding a fast horse. Srikrishna and Balarama chased him mounting the chariot. While Shatdhanva reached Mithilapur, his horse fell down. To save his life he ran on foot. Srikrishna followed him closely and beheaded him using His unfailing sharp disc. But He didn't find the gem in his possession. Srikrishna moved back to Dwarka while Balaram preferred to stay at Mithilapur, and he met the king, Janaka. He stayed there for long where Duryoudhna received the skill of mace -

fighting from him.

Akrur and Kritverma, quit Dwarka when they learnt about the killing of Shatdhanva. It is said when Akrura left Dwarka, the place was stalked with famine. The legend goes that the father of Akrur, Swafalka got Gandini as his wife in gift from the king of Kashi for invoking rain in his state. Srikrishna sent for Akrur in Dwarka. He praised him a lot for performing *ygya* at several places. On His request, Akrur showed the gem lying in his possession. Srikrishna took the gem and showed it to his wives, and brother Balarama in order to convince them the gem was not in His possession. Thereafter, He returned the gem back to Akrur.

### 10/58 The other marriages of Srikrishna

After the providential escape of *Pandava* from the fire break out of their residential palace, *Lakshgriha*, Srikrishna once again came to Indraprastha in a courtesy visit. He was accompanied by a mighty *yaduvansi*, Satayaki. Both were accorded grand welcome by *Pandava*. All of the *Pandava* including their mother, Kunti glorified Him and offered their individual prayer to Him. It was His grace that they escaped unhurt from the fire. Draupadi, newly wed wife of *Pandava*, was a little shy of Him when she offered her prayer.

On the request of Yudhishtira, the eldest brother of *Pandava*, He stayed for the entire monsoon period of four months with them. Once accompanied by Arjuna, He went to the forest for enjoying the hunting. On return, they got down on the bank of the river Yamuna. After taking clean and palatable river water they felt fresh. There they saw a girl sitting in a deep meditation. She was extremely beautiful. On enquiry, she revealed that she was Kalindi, daughter of the sun god, and she was meditating to get Narayana as her husband. Her father had made a grand residence for her, deep inside the river Yamuna. Arjuna convinced her about the divinity of Srikrishna, and she consented to come with Him. All of them, including Kalindi, came back to Indraprastha.

At Indraprastha, Srikrishna inspired, Viswakarma (the celestial Engineer and god of construction) to build a grand palace for *Pandava*. On another occasion, Arjuna and Srikrishna visited the *Khandava* forest. To fulfill the assurance to the Fire god, Srikrishna allowed the *Davanal* (a special category of fire) to satisfy his hunger by devouring the entire Khandava forest. He was accompa-

nied by Arjuna in his chariot as a charioteer. The Fire god was pleased and offered celestial, non-perishable gifts to Arjuna. The gift consisted of one chariot with four white horses, the Gandiva bow, two quivers full of arrows, and one arrow-proof protective *kavacha* (shield around the chest and back).

During the *Khandava* fire, a great demon architect, Maya-danava was saved by Arjuna. Pleased on Arjuna, in return of his gratitude, he constructed a wonderful conference hall for *Pandava*. It was this hall where Duryodhana mistook the dry land as a water body, and the water body as a dry place.

On return to Dwarka, after the passing over of the monsoon, Srikrishna married Kalindi with due observance of the rituals of scriptures and astrology.

There were two kings of Ujjain (also called *Avanti*), Vinda and Anuvinda. They were supporters and friends of Duryodhana. Their sister, Mitravinda, although chose Srikrishna as her husband during a *swaymvara* (congress of grooms) was prohibited by them in doing so. Srikrishna forcibly abducted her and solemnized the marriage. She was daughter of Rajadhidevi, sister of Srikrishna's father.

Nagnajit, the king of *Koshala* (*Ayodhya*) had a daughter, Satya. The king had a vow that who ever would demonstrate strength to control his seven mighty oxen would be married to Satya. Several kings of the other states were humiliated in their effort to control the seven oxen. Srikrishna learnt about that and reached Koshla with His large army. The king honoured Him with due rituals. When Srikrishna wanted to have Satya's wedding hands, He was reminded by the king to fulfill his condition first. Very conveniently, He tamed down all the seven oxen. The king and the queen were glad and Satya was married to Srikrishna with a great celebration.

The king bid a farewell to Him and his daughter Satya with several valuable gifts including three thousand maid servants, ten thousand cows, nine thousand elephants, nine lacs chariots, nine *crores* horses and nine *arab* (hundred crores) servants. On way, the other kings who were aspirants for Satya but were humiliated by the oxen, charged attack over Srikrishna with a view to forcibly abduct Satya from His possession. The attack was thwarted by the powerful and charismatic arrows of Arjuna who was accompanying Srikrishna.

Srikrishna had another *phua* (cousin – sister of father) Shrutkirti, married in the country of *Kaikeya*. She had a daughter Bhadra. Her brothers, Santardana

and others, offered her on their own to Srikrishna as His bride. He accepted her and solemnized the marriage with her.

The king of Madra had an extremely beautiful daughter, Lakshmana. She was abducted by Srikrishna from the *swyamvra*. Besides, He had accepted as wives, thousands of brides freed from the clutch of Bhaumasur.

### **10/59 Bhaumasur's salvation,**

#### **Srikrishna married to thousands of princesses**

Bhaumasur was a mighty demon and he had forcibly taken in his possession the umbrella of Varuna (the god of water), the earrings of Aditi (the mother of gods), and the *Maniparvata*, the top place of Meru mountain, the resort of the gods.

His capital at *Pragjyotishpur* was well fortified by the rugged mountains. Immediate to that was strong security of armed guards. The next safety line was of deep trench full of water followed by impregnable fire and electric boundary. The next security line was of the strong air. Immediate to that was ten thousand traps planted by the demon, Mur.

Indra, the chief of gods came to Dwarka and apprised Srikrishna all about Bhaumasur. Srikrishna mounted Garuda along with His wife Satyabhama and moved towards Pragjyoishpur. He destroyed all the security lines and reached in the heart of the city blowing His heart-rending conch. Hearing the conch sound, Mur was awakened. He was a five-headed demon and was sleeping inside water. He came out. His eyes and mouth were shining like fire. He roared from all his five heads and charged his trident on Srikrishna. The trident was cut into pieces by the arrow of Srikrishna. Mur used his mace which was also destroyed by Srikrishna's mace. Being weaponless, he ran to hold Srikrishna by his hands. The famous disc of the Lord cut down all his heads.

Seeing him killed, his seven sons were full of wrath. Under the direction of Bhaumasur (he was also called Narakasur), Peeth led all the Mur's seven sons : Tamra, Antariksha, Shrwana, Vibhavasur, Vasu, Nabhaswan, and Aruna. They were all killed by Srikrishna. Seeing the loss of his army, Narkasur (he was the son of the earth) himself came to face the Lord. He was supported by strong elephants' contingent. He charged his *Shatghni* weapon on Him. It was immediately destroyed. In support of the Lord, Garuda was also charging by his wings

over the elephants. The contingent was broken and deeply hurt elephants ran away from the battle field. Narakasur was left alone. He hit hard over Garuda by his unfailing weapon. That was harmless for Garuda as if flower had hit him. Failing his strategical charges, the demon king intended to hurl his strong trident over Srikrishna. Before he could charge the same, he was beheaded sitting over his elephant by Srikrishna's disc. The head with the brilliant earrings rolled down to the ground. The demons wailed over his death and sages and gods cheered and hailed Srikrishna for killing him.

The mother Earth, seeing her son, Bhaumasur killed, came to the Lord, Srikrishna. She offered Him a grand floral garland, brilliant gold earrings, umbrella of Varuna, and other valuable gems. She presented a long recitation of His glory. She offered several times her salutes to Him. Her famous recitation – [NAMHA PANKAJ NABHAYA, NAMHA PANKAJMALINE, NAMHA PANKAJA NETRAYA NAMHA PANKJANGHRAYE](#), is popular among the devotees even today. The recitation means, “ Lord, I salute you who has produced a lotus blossoming over His navel, I salute you who has louts garland around the neck, I salute you who has lotus eyes, I salute you who has lotus feet the ultimate refuge of the devotees.”

Lastly she brought Bhagadutta, the son of Bhaumasur, to His refuge for ultimate protection and welfare. Bhagdata was granted refuge as wished by the goddess Earth .

Srikrishna entered the city and released sixteen thousand one hundred princesses put under house arrest by Bhaumasur. All the princesses wished and prayed for Srikrishna to be their husband. He got them dressed up and monitored personally each one's departure to Dwarka in *palanquins*. With them, great magnitude of wealth was also dispatched. Sixty four tuskers, falling in the dynasty of Airavata, the celestial elephant, were also dispatched to Dwarka.

Srikrishna mounting Garuda with His consort Satybhama visited Amravati, the capital of the heaven while coming back to Dwarka. He offered back the earrings to Aditi, the mother of Indra. Indra along with his wife Sachi worshipped Srikrishna and Satybhama. On departure, at the instance of Satybhama, Srikrishna took the celestial flower plant, *Parijat* and loaded that on Garuda's back. Indra protested taking away the *Parijat* from the heaven. Srikrishna had to face an encounter with the gods. He humiliated them all and reached Dwarka safely.



The flower plant, Parijat was planted in His personal garden to enjoy its sweet fragrance.

Later, on the auspicious moment, Srikrishna married one and all the princesses brought after the killing of Bhaumasur. He managed to be simultaneously with all of them. His *leela* (divine pastime) is incomprehensible. He led a perfect domestic life of several sorts with each of them separately. At a time He was present with all of them. The other gods including Brahma were puzzled over His peculiar divine pastimes. He spent enjoying domestic life with all His wives.

### 10/60 Srikrishna – Rukmini dialogue

Once Srikrishna was occupying the couch of Rukmini in her bed room. She was engaged in His service. Standing by His side, she fanned His lotus face. The room was full of the fragrance of the celestial flower of the nearby orchard. The room was well decorated. Breaking the silence, Srikrishna enquired Rukmini, “What attracted her to accept Him as her husband ? She was extremely beautiful and several kings and monarchs were ready to offer all their possession in her service.” He said that He was an ordinary entity compared to them. Moreover, He never had the passion of beauty, wealth and offspring. Under such situation she was destined to lead either very ordinary days of life or days of probable scarcity in the coming future. Driven by the attack of Jarasandha he was hiding in the ocean. He further questioned her wisdom and offered her freedom to change her mind and opt rich and secured kingdom. He mentioned that He didn’t possess the wealth and never expected such possession.

Rukmini, hearing such words, was shocked and crest fallen. Her lips dried, eyes welled with tears, and she was glancing only the ground, while her toes were scratching the ground. Her mental misery was so grave that soon, like a banana stem she fell on the ground. Srikrishna was surprised to see her condition. He immediately realized the gravity of the situation. He got down the couch and picked her up in His arms. The tear mixed with *kajala* (collyrium) rolled down her face and going down further spotted her breast. He wiped them clean and closed His arms around her. He tried to impress upon her that He was kidding. He never meant what He uttered. He mentioned that by saying so He intended to see the beauty of her wrathful face and eyes. Anyway, His words could not succeed in doing so.

Hearing assurance-full words of Srikrishna, she recovered her state of happiness. She smiled and spoke to Him. She accepted that she could never be able to match Him. He was Narayana Himself where as she was an ordinary entity. It was true that He was hiding in the ocean. She compared individual's mind as deep ocean where He hides in the form of the spirit of the soul (*atma*). Coming to the state of dispossession, she emphasized, "No worldly things were worthy of possession. The cherished wishes of the devotees to attain Him is the only worthy thing to be possessed."

Srikrishna was highly impressed by her reply. He declared her to be His loveliest beloved and mentioned, "She aspired to possess Him as her husband without seeing Him; she had only heard about Him and she sent a message through a *brahmin*. Her love towards Him is superb." Srikrishna was Narayana Himself, and in order to teach the worldly people the correct perspective of a human life, He engaged in such dialogues. He lead a perfect dispassionate domestic married life.

### 10/61 Srikrishna's children, and killing of Rukmi

Srikrishna had ten sons from each of His wives. Each of His eight chief queens had also ten sons. Rukmini had ten sons: Pradyumna, Charudeshna, Sudeshna, Charudeha, Sucharu, Charugupta, Bhadracharu, Charuchandra, Vicharu and Charu. She had a daughter also called Charumati who was married to Bali, the son of Krutverma.

Satybhama had ten sons : Bhanu, Subhanu, Swarbhanu, Prabhanu, Bhanuman, Chandrbhanu, Bruhadbhanu, Atibhanu, Sribhanu and Pratibhanu.

The ten sons of Jambvati were Samb, Sumitra, Purujit, Shatjit, Sahasrajit, Vijaya, Chitraketu, Vasuman, Dravida and Kratu.

Satya had ten sons: Veer, Chandra, Aswasena, Chitragu, Vegvan, Vrusha, Aam, Shanku, Vasu and Kunti.

Ten sons of Kalindi were Shrut, Kavi, Vrush, Veer, Subahu, Bhadra, Shanti, Darsha, Purnamas and Somak.

Lakshmana, the princess of Madra had ten sons : Praghosha, Gatravan, Sinha, Bala, Prabala, Urdhwag, Mahashakti, Saha, Oja and Aprajit.

Ten sons of Mitrvinda were Vruk, Harsha, Anila, Grudhra, Vardhana, Annada,

Mahasha, Pavana, Vahni and Kshudhi.

Ten sons of Bhadra were Sangramjit, Bruhatsena, Shura, Praharana, Arijit, Jaya, Subhadra, Vaam, Aayu and Satyaka.

Besides the eight queens, He had Rohini and other sixteen thousand one hundred more wives. They all had Diptiman, Tamrapatra and others, ten sons from each of them.

Pradyumna, the son of Rukmini was married to Rati. In addition, he was also married to Rukmvati, the daughter of Rukmi (brother of his mother Rukmini). Pradyumna had attracted Rukmvati in a *swyamvara* (grooms' conference).

Although Rukmi was nourishing animosity with Srikrishna, to please his sister Rukmini, he married his granddaughter, Rochana to the son of Pradyumna, Anirudha. Such marriages violated the provisions enshrined in the religious scriptures but they were solemnized to demonstrate the bond of affection.

During the marriage of Rochana and Anirudha, Srikrishna, Balarama, Rukmini, Pradyumna, Samb and other residents of Dwarka had come to the city of Bhojcut. After the solemnization of the marriage, the rival kings to Balarama, prompted Rukmi to invite Balarama over the game of gambling. Balarama didn't know the tricks of the game but he had loved joining that. Rukmi and Balarama were engaged in the game. First Balarama lost but later he won. His win was not recognized by Rukmi and one of his colleagues, the king of Kalinga. There was an announcement from an unseen source in the sky in favour of Balarama, but they ignored the announcement. Seeing the dishonesty being practiced in the game, Balarama got enraged. He couldn't help, and used his pestle to kill Rukmi. He also held the king of Kalinga who was always immorally supporting Rukmi; Balarama broke his teeth. The other friends of Rukmi, had also been grievously injured by the pestle of Balarama.

In order to neither displease His brother Balarama nor Rukmini, Srikrishna maintained silence. He neither denounced the killing of Rukmi nor applauded that. He quietly came back to Dwarka with newly wedded couple.

### **10/62 Meeting of Usha and Anirudha**

Bali had been a great demon king who donated three steps of land to Lord Vamana, one of the famous incarnations of Narayana. He had one hundred sons

among whom Banasur was the eldest. Banasur was a great devotee of Shiva. He had one thousand hands. Once he pleased Shiva by playing the varieties of musical instruments using his one thousand hands. This was the occasion when Shiva performed a great cosmic dance known as *tandava* dance. In return, Shiva asked whether he wanted anything. Banasur asked him to stay at his capital, Shonitpur and protect the city.

One day he came to Shiva and bowed down to his feet. He glorified Shiva and mentioned that he couldn't find his match in the entire universe with whom he could fight. He narrated that once with that intention he went to the *Dikpala* (directional gods) but afraid of him they fled away. While coming back he destroyed several mountains. He told that his thousand hands were burden for him for he was not able to utilize them. Hearing that, Shiva was a little agitated. He warned him about his end when his flag would fall down and he would meet a warrior of his (Shiva's) match. Banasur was anxiously waiting for the arrival of the moment predicted by Shiva.

Banasur had a daughter named Usha. She dreamt once of Anirudha sleeping with her. Anirudha was the son of Pradyumna (son of Rukmini) and was extremely handsome. She muttered in the dream about him addressing him as her beloved husband. In the meantime, she lost the dream and was awoke. She found herself among her feminine friends. She was a little ashamed of addressing loudly somebody as her husband in the dream.

She had a great friend Chitrlekha who was the daughter of Kumbhand, minister to her father, Banasur. She asked Usha about her wish for she was unmarried and whom she was looking for in the dream. Usha described about the man (Anirudha) who slept with her in the dream. He had a charming rain-fed cloud like complexion. His arms were long and he was well dressed with *peethambra*. She mentioned that she had never seen him before except in the dream. At first glance she was in love with him.

Chitrlekha assured her to get the man provided she could recognize him through the sketches she offered to draw for her. She drew several sketches of gods and other celestial personalities, i.e., *gandharva*, *sidha*, *kinnara* etc. She also drew the figure of Vasudevaa, Srikrishna, Balaram and others. When she drew the sketch of Pradyumna, Usha was a little shy to glance his figure. Chitrlekha drew the sketch of Anirudha, the son of Pradyumna. Usha saw the sketch and

her head hung down with great shyness exclaiming he was the dearest one she was looking for.

Chitrlekha was gifted with *yogic* power. She knew that Anirudha was the grand son of Srikrishna. She took the sky route and immediately at night reached Dwarka. She picked Anirudha up from his sleep and brought to Usha. Usha 's happiness knew no bounds when she saw him before her. They stayed together for long lost in their love. Snared within her lovely arms Anirudha also forgot all about himself.

The palace of Usha was properly fortified against entry of any male member. Some how the security guard could notice the change on her physique and they suspected her association with some male being. Getting inside of her palace was out of bounds for the guards also. They could neither enter inside nor they could see any male member ever entering or coming out of the palace. They conveyed their doubt to the demon king, Banasur. He immediately rushed to her palace with a contingent of forces. Entering her room he could found Anirudha and Usha playing dice. Banasur ordered to arrest him immediately. Anirudha took an iron rod in his hand to face the forces charged against him. He killed several of them and some ran away with severe physical injury. Seeing the defeat of his forces, Banasur put him under the spell of *nagapasha* (serpent-fetter). Usha was extremely grieved on his condition. She cried loudly with tears in her eyes.

### 10/63 Banasur fights with Srikrishna

In Dwarka, there was no news about the whereabouts of Anirudha. His location remained unknown for all the four months of the monsoon. Narada came to console the aggrieved family. He told how Anirudha was taken to Sonitpur and on defeating the armies of Banasur he was put under the influence of *nagpasha*. Immediately, twelve *akshauhini* of the army accompanied by Pradyumna, Samb, Satyaki, Gada, Samb, Saran, Nand, Upnand and Bhadraetc. lead by Srikrishna and Balaram reached Sonitpur.

A great fight took place between the demon and yaduvansi's armies. Demons were favoured by the presence of Shiva and Kartikeya from their side. Srikrishna faced Shiva; Balarama faced Kumbhand and Kupkarna; Pradyumna faced Kartikeya; Sataykim faced Banasur; Samb faced the son of Banasur. Fierce

fighting was going on.

Srikrishna very conveniently chased away the supporters of Shiva. All the charges of Shiva were well countered by Srikrishna. The *pinakpani* (holder of the *pinak* bow) Shiva, when charged *Brahmastra*, it was countered by *Brahmastra* itself fired by Srikrishna. *Vayavya* was countered by *Parvata- astra*, *Agenyastra* was countered by *Prajnyastra*, *Pashupatstra* was countered by *Narayanastra*. Srikrishna then charged *Jimbhanastra* which brought a state of half-asleep with frequent dozing to Shiva. In the meantime, Srikrishna turned around and substantially routed the demon's army. Kartikeya getting badly injured ran away from the ground mounting the peacock. Balarama also badly humiliated his opponents and they were lying on the ground under the impact of his pestle. The army of Banasur was almost destroyed.

Banasur couldn't bear the loss of his armies at the hands of Srikrishna. He left his opponent Satayki unattended and mounting a chariot, he charged a fierce attack over Srikrishna. The demon was using five hundred bows simultaneously for he had one thousand hands. Srikrishna countered all his charges and soon the demon lost his mount and weapons. In order to save her son, *Kotra*, mother of Banasur, appeared naked before Srikrishna. He turned His glance away from her which allowed Banasur to escape away from the battle field.

In the mean time, the *Jwar* (fever) weapon of Shiva, having three heads and three legs, came towards Srikrishna. That was countered by Srikrishna by His own *Jwar* weapon. The Shiva's weapon was humiliated at the *Vaishnava* weapon. The Shiva's *jwar* prayed Srikrishna fervently for its emancipation. Srikrishna granted it freedom. He also assured that those who suffered from *Jwar* (fever) would be cured by reciting this incidence.

In the meantime, Banasur came back mounting a new chariot. He showered arrows over Srikrishna using all his five hundred bows. Srikrishna countered all his attacks easily. Srikrishna used His sharp and invincible disc to cut his arms one by one. Seeing the fast cutting of Bana's hands Shiva came rushing to Srikrishna and offered his sincere prayer to Him. He described His cosmic form in detail, "It was the entire creation which formed the organs of His cosmic body. Clouds are created by the sun but they are capable of hiding the sun for the ground viewers. Similarly, He created the entire cosmos but the three *guna* (*satva, raja, tama*) hide Him away from the beings."



Shiva asked Srikrishna to grant life to Banasur for he was his favorite devotee. Srikrishna assured to spare his life. He mentioned that Shiva's prediction had come true when Bana lost all his hands except four. His armies were burden for the earth and they were annihilated. He also mentioned that He never intended to kill Bana for he was the son of Bali falling in the lineage of Prahalad. He had promised Prahalad that He would never kill any demon born in his dynasty.

Banasur prostrated over His lotus feet. He got his daughter Usha on a chariot along with Anirudha. They were thus brought to Srikrishna. Srikrishna, with all His kith and kin left for Dwarka. A warm welcome was accorded to them at Dwarka.

It is important to note that whoever recites this incident on rising early in the morning would never be facing defeat in one's any walk of life.

### 10/64 Legend of the King Nruga

Once Pradyumna, Samb, Gada, Charubhanu and others were on excursion to the forest. Entertaining themselves they stayed there longer. They had become thirsty. While searching for water they saw a well. Looking inside they found the well dry and was occupied by a gigantic lizard. They tried in vain to take that lizard out.

They informed Srikrishna about the lizard. He came and soon took that lizard out using His left hand. Lo and behold ! The contact of His hand, turned the lizard back to his original form of a man having a royal personality. On enquiry the man told that he was a king named Nruga, son of Ikshavaku.

He was a great generous king who donated as many cows as there were dust particles on the earth, stars in the sky and water drops during the rain shower. All his donations were earned through a fair means. Once, one cow of a dispassionate *brahmin* strayed and joined the king's herd of cows. Unknowingly the cow was donated to some other *brahmin*. The original owner claimed about the cow. Both reached the king to settle the issue as the owner *brahmin* had declared the recipient *brahmin* as thief.

The king tried to return the cow to the owner *brahmin* and in return he offered one lac more cows to the latter *brahmin*. But the latter *brahmin* didn't accept the offer. The owner also left the place without accepting anything else or other cows in lieu of his own cow. In course of time, the king died. Yama, the god of

death, asked his choice whether he would first prefer to bear the punishment of sins committed by him or enjoy the good time in heaven for his liberal donations and charities. The issue of the cow had been termed as a sin committed by the king. The king preferred to first bear the punishment. Saying so, Yama commanded him to fall down. He fell down from there on the earth in the form of a lizard.

Describing his story, the king offered sincere prayer to Srikrishna and prostrated several times on His lotus feet. At the end, he left the place in a plane waiting to take him to his heavenly abode. Srikrishna warned His fellow men not to ever take any property belonging to a dispassionate *brahmin*.

### **10/65 Balarama reaches the Vraj land**

Staying at Dwarka, Balarama felt an intense emotion to pay a visit to *Vraj* land where he had spent his childhood. He reached *Vraja* and offered his deep regard to Nand, Yashoda and other *vrajvashi*. He was equally respected by the *Vraja* people. Initially the emotion prevailed and he met each other with tearful eyes. Lots of enquiries about Srikrishna were made, whether he ever mentioned about the days He spent in *Vraja*. Balarama satisfied everybody with his answer.

He stayed there for two full months of the Spring period. The forest and gardens of *Vrindavana* were very attractive. He roamed about accompanied by the *gopis*. The sap god, Varun, commanded his daughter Varuni, to be present in *Vridavana*. She made her presence felt through the flow of sweet and fragrant saps flowing out of the trees. Balaram enjoyed the sweet sap flowing out adequately from the trees.

While he was enjoying the drink, he wanted to enjoy the water-sport and directed Yamuna to flow by his side. That didn't happen. Under great anger, he used his plough to divide Yamuna in several parts. Seeing herself attacked by Balarama, the river took a course passing nearest to him. The he enjoyed the water-sport in Yamuna.

While coming out of the river sport, goddess *Lashmi* offered him valuable gifts along with a blue silk wrapper (*neelamber*). His brilliance was enhanced by the celestial gifts. Balarama greatly enjoyed his stay at *Vrindavana*.

### **10/66 Salvation of Paundraka and Kashi-raja**

The king of Karush was a friend of the king of Kashi. His name was Paundraka.

He had assumed a fake resemblance with four hands of Vasudevaa (Narayana). All his hands were equipped with fake insignia of *Chakra*, *Sankha*, *Gada* and *Padma*. He had also made an artificial mark of Sri Vatsa on his chest. His friends were encouraging him to consolidate as incarnation of Narayana.

Paundrak sent a message to Srikrishna in Dwarka declaring himself a genuine Vasudevaa. He also conveyed that Srikrishna must stop His activities as Vasudevaa and asked Him to discard the *Chakra* and other insignia. He warned Srikrishna to face dire consequences if He failed to do as directed. Srikrishna conveyed through his messenger that He would discard His weapon *chakra* only on him which meant He had accepted his challenge of confrontation.

Srikrishna accompanied by His army reached Kashi where Paundrak was staying with his friend the king of Kashi. Hearing the arrival of Srikrishna's army, Paundarak and Kashiraj came out to face His army. They had also large army. A fierce fighting took place. The army of Paudraka and Kashi-raj was badly destroyed. Srikrishna came out victorious by killing both Paudraka and Kashiraj.

The son of Kashi -raj, Sudakshin , to retaliate the killing of his father invoked the blessing of Shiva. He was advised by Shiva to perform certain special worship and the fire god would produce the killer to kill the killer of his father. Sudakshin performed the oblation and a fierce creature, Kritya, came out to help him. The creature went running to Srikrishna which caused panic and fright in the hearts of the people. Learning about approaching of a deadly creature, Kritya, Srikrishna invoked His divine weapon, *Chakra* against that. The creature, Kritya, instantly returned back to Kashi as the *chakra* had caused great physical harm to him. On return to Kashi that destroyed Sudakshina and his preceptors who had invoked Kritya into action after making oblation to the fire. The *Chakra* coming to Kashi destroyed completely the city and Kritya as well and finally returned back to Srikrishna.

### 10/67 Salvation of Dwid

Dwid was a monkey with a warrior's record. He was a great friend of Bhaumasur, secretary of Sugriveea (who helped Rama in *Treta*), and brother of Maind. On hearing of the killing of Bhaumasur by Srikrishna he was deeply upset. He lost his equilibrium and vowed to avenge the killing. He created massive disturbance in the zone of Aanartha (present Kathiavad of Gujrat state in India). People were panicked by his presence. He was known for his strength of ten thousand

elephants. He could easily run from the top of one house to another. He started eve teasing. He could hold them by their hair lock. Their clothes were torn. Grains were scattered. By standing in the ocean water he could pour water to the adjoining coastal settlement creating a situation of an artificial flood. Sometimes he dragged men and women and putting them inside a cave sealed the exit permanently.

Once he saw Balarama enjoying the company of women in an orchard. He created all mischievous and uncivilized activities to disturb his stay. Balaram lost his temper and took up his arms, plough and pestle to punish him. Dwid was also very mighty, he picked up a tree and charged over Balarama. Fierce fighting ensued between the two, Balaram and Dwid. Lastly they engaged in exchange of blows. Balaram dealt such a blow over his chest that he collapsed vomiting blood and that brought the end of the mighty monkey.

### **10/68 Wrath of Balarama on *Kaurava*, marriage of Samb**

Duryodhana had a daughter, Lakshamana. She was very beautiful. Impressed by her beauty, Samb, the son of Jambvati and Srikrishna abducted her. The news reached Kaurvas and they took it in a bad taste. Under the leadership of Karna, *Kauravas* immediately chased him. He was a great warrior. He faced them boldly with his weapon, bow and arrows. Ultimately, being alone he couldn't win over the contingent and was forced to come down his chariot after the horses were killed.

Samb was arrested and he was taken back to Hastinapur. The news reached Dwarka and the *yaduvansi* made all preparations to attack over Hastinapur. Balarama thought to first mediate, in stead of initiating the fight between the two dynasties. Hastinapur was the city of *kurvansi* (dynasty of Kuru kings) and Dwarka was the city of *yaduvansi* (the dynasty of Yadu). *Kuruvansi* considered themselves superior to *yaduvansi* for they were holding a larger monarchical state compared to the *yaduvansi*.

When Balaram reached Hastinapur, he stayed outside and camped in an orchard. His emissary Udhava, went inside the city and met Duryodhana, Bheeshma and others. Learning that Balarama had come, Kaurvas went to his camp and greeted him with due honor. When Balaram asked them to release Samba and give back

Lakshmana to him, they lost their temper. They criticized Balaram for such proposal and reminded him of his inferior lineage. It was because of *kurvansi* that *yaduvansi* had been given the honour of a kingly state. Saying that Kaurvas left the place. Hearing such remarks, Balarama went angry. He contemplated within himself that *Kauravas* were great fool for they couldn't realize the eminence of Srikrishna who was divine incarnation of Narayana. They were still considering their lineage only and were enjoying the state of a fool's paradise.

In order to remind them of his might, he took his great weapon plough and put its point deep inside the earth. On dragging it towards the river Ganga, whole of the city of Hastinapur was being dragged towards the river. There was a great turmoil in the city. People started deserting the city in panic. Seeing that, Kaurvas surrendered to Balarama. They released Samb and reached the place of stay of Balarama with Lakshmana. Duryoudhana had a great affection for his daughter. He offered great gifts of twelve hundred matured elephants each of sixty year old. Along with that great wealth of gold, huge quantity of gems were also offered. One thousand maid servants were also gifted to attend Lakshmana.

Balaram accepted them gladly and went back to Dwarka. The people were happy to hear the news of coming back of Samb with his beloved Lakshmana.

### **10/69 Narada observes the daily routine of Srikrishna**

Narada became excited to observe how Srikrishna lived with sixteen thousand wives whom he had freed after the killing of Bhaumasur. Narada came to Dwarka. The city of Dwarka was full of nine lacs beautiful mansions. They were all studded with precious stones and metals. The orchards and parks were well maintained with varieties of water body. They all had several sorts of lotus: red, white, blue. The city was provided with well planned highways, streets and lanes. All sorts of festoons, flags and banners enhanced not only the beauty of the highways but also helped in cutting down the effect of hot the sun for the comfort of the passer-by.

Srikrishna's fort had sixteen thousand and odd separate mansions where He lived with His respective queens and wives. The mansions were beautifully built and maintained with varieties of decorations. The celestial Engineer and Architect, Viswakarma had himself been deeply involved in raising the mansions. The *Dikpals* (the deities of directions) were themselves vigilant in main-

taining all watch and guard.

Narada entered one of the mansions. Getting inside he found Srikrishna sitting on a mattress over a well built cot and Rukmini was mildly fanning His lotus face with a golden *chawar* (made of a cubit long group of fine hair). Although the palace of Rukmini had several equally beautiful maid servants, she herself attended Him for all His requirements. Seeing Narada coming, Srikrishna accorded a warm welcome to him. Srikrishna offered him a high pedestal to seat and washed his feet to provide him comfort and relief from the tiredness of travel. He also worshipped the sage with due offer of flower, fragrance and *arati* (a cotton wick soaked with *ghee* is lit and taken around the deity's face, feet, and body). After a while of his relaxation, Srikrishna asked him what He could do for him. Narada expressed his satisfaction and mentioned he was there only to have the glimpse of His lotus feet. He recited His glory and offering his prostrated salutation left for another mansion.

When Narada entered another mansion he found Srikrishna playing dice with His wife and friend Udhava. Seeing Narada coming they all got up. Srikrishna offered him proper seat followed by due greetings of washing of feet, offer of flower, fragrance and *arati*. He enquired the sage, "When did he arrive and wanted what He could do for him?" Narada was surprised to notice His ignorance about his first visit of Rukmini's palace.

Narada visited one palace after another. Everywhere he found Him engaged in different activities. To all His sixteen thousand wives He was found present simultaneously and was seen doing something different at different places. At one place he was seen playing with the children, at another he was executing the role of a guardian organizing the marriage of sons and daughters. He was seen in the form of a meditating householder who was performing the daily rituals of *sandhya gayatri* (three times – morning, noon, evening offerings). Somewhere, He was busy in organizing *ygya* invoking the other deities. Yet at another place He was enjoying the exchange of pleasantries with His wife and other associates. He was also seen at another place riding the elephant and chariot wandering in a park. He was at some place seen sleeping also. At some other place, He was playing the water game with beautiful women. Yet at another place, He was busy in offering valuable gifts to the *brahmins*, and further at some another place, He was listening the recitation of the scriptures. He was also seen attend-



ing His preceptor and greeting him with due honour.

Narada could see Him in infinite roles. He bowed down before Him and asked His assured blessing to move around the cosmos reciting His infinite glory. Srikrishna advised him not to be mistaken by the *yogmaya*. It is He who performed all the activities to institutionalize the domestic life on the basis of excellent principles of performing the assigned duties. Thoroughly impressed by His infinite performances Narada left on his usual way reciting His glory.

### **10/70 Daily life of Srikrishna, Prisoner kings of**

#### **Jarasandha send a messenger to Him**

Srikrishna used to get up early in the morning well before sunrise in the auspicious hour of *brahm-muhurtha*. On washing his hands and mouth He sat on meditation. During meditation His face looked quite fresh and glad. He was a supreme spirit Himself and His meditation, it is guessed must had been on His own Self. After meditation He took bath and dressed Himself with His silken wrapper. He performed *sandhya-vandana* followed by *havana* (oblation to fire god) and *japa* (mental recitation) of *Gayatri mantra*.

After sunrise He performed offering to sun, gods, sages and elders. Daily He gifted thirteen thousand and eighty four well decorated cows to the *brahmins*. He dressed Himself with all sorts of excellent dress, flowers, fragrance, golden crowns etc. He attended the gathering at His palace of all the four communities to satisfy their demand. He distributed among the crowd the betel, flowers, sandal, fragrance etc.

Daruk, His charioteer, after offering his prostration to Him, waited out side keeping His chariot in readiness. He mounted the chariot with His friends Udhava and Satayki taking support of Daruk's hands. Receiving loving and affectionate farewell from His beloved wives, He moved to the hall where *sudharma* (a conference) was organized. It is said whoever participated in the *sudharma*, would never feel the effect of hunger, thirst, grief, greed, aging and death. He was greeted in the assembly by varieties of dances accompanied by melodious musical tunes. Learned *brahmins* would present vedic recitation and elaboration of performances of the renowned legendary kings.

One day a man came to meet Him. When brought before Him, he told he was a messenger sent by the kings put in the prison of Jarasandha. He conveyed the

message of the imprisoned kings that they wanted His *darshana* (visit) for they were tortured by Jarasandha. The messenger mentioned about the seventeen time victory of Srikrishna over Jarasandha and eighteenth time He quit the fight for He wanted him to culminate in his sins and barbarous acts. Now it was time for Him to emancipate those imprisoned kings for He was their only refuge.

When the messenger had just finished, the great sage Narada arrived. Srikrishna rose from His seat and offered him due respect. When Narada was comfortable in his seat, He asked about the general news of the universe for he was the greatest wanderer with full update of the current events. He specifically asked about Yudhishtira and other *Pandava*. Narada expressed his due reverence to Him and mentioned that although everything was known to Him, still He wanted to collect the information from him. However, after offering sincere prayer to Him, Narada informed about a royal *ygya* planned to be performed by Yudhishtira. He extended his invitation to Him to grace the occasion.

The other people assembled there, didn't favour Narada's proposal and wanted first the elimination of Jarasandha before engaging in any other activities. Sensing the general mood, Srikrishna sought advice from His friend Udhava for he was His real confidant as reliable as His own eyes.

### 10/71 Srikrishna reached Indraprastha

Udhava with due permission of the Lord Srikrishna submitted that both the objectives were to be achieved. The elimination of Jarasandha was the need of the hour. However, the organization of the royal *Rajsuya ygya* might be commenced first, and before its completion, Jarasandha could be eliminated. He mentioned that He must visit first Indraprastha.

Srikrishna liked the proposal which was supported by others also. Narada left the place reciting the glory of the Lord. Srikrishna assured the messenger of the imprisoned kings about His early action in that respect.

All preparations were made to depart for Indraprastha on getting due permission of Ugrasena and Balarama. Srikrishna mounting His chariot having flag of Garuda at its top left for Indraprastha followed by all His eminent queens, Rukmini, Satybhama, Bhadra, Jambvati, Kalinidi, Mitrvinda, Lakshmana and Satya.

On way He passed through several regions of Anarta, Sauveer, Maru, Kurukshetra crossing many rivers important among them were *Drushdwati*

and *Sarswati*. He passed through the region of Panchala and Matsya before reaching Indraprastha.

Yudhishtira learnt about His arrival. He waited excitedly to receive Him with all his men. Srikrishna was accorded warm welcome. The scene of His arrival was full of all festivities. The kings of Kuru, Srunjaya and Kaikeya also joined in receiving Him. Yudhishtira with all his brothers Arjuna, Nakul, Sahadeva and Bheema met Him one by one. There was a close embracing of all by Him. The eyes of *Pandava* were full of tears of their love and affection to Him.

While passing through the well decorated main roads and streets of Indraprastha, He was accorded warm welcome by showering of flowers, fragrance etc. by the citizens of the city. On entering the palace of *Pandava* He sighted Kunti who ran to embrace Him. At the instance of Kunti, Subhadra (Lord's Sister and Arjuna's wife), and Draupadi offered all sorts of welcome to Him and His eminent eight queens.

Srikrishna stayed comfortably with all His retinue. Sometimes He visited the parks and forests with Arjuna with a view to enjoy the outing and excursion. During the outing with Arjuna, He could help the Fire god to satisfy his hunger by burning the entire Khandava. In the process, He saved Mayasur from burning in the Khandava forest.

### **10/72 The Royal *ygya* organized, and Salvation of Jarasandha**

One day Yudhishtira was in the assembly with all his men which was graced by the presence of Srikrishna also. He submitted to Him to allow perform the royal *Rajsuya ygya*. That was with an intention to worship Him and the other gods. Srikrishna supported his idea and advised him first to take a campaign of conquering the world for he was blessed with powerful brothers born from the potential of *Vayu* (wind god), *Indra* (chief of gods) etc.

Listening to His advice, Yudhishtira sent Sahadeva accompanied by *srunjaya-vansi* warriors to the South. Nakul with Matsadesa warriors went to the West. Arjuna took the command of the North fortified with the warriors of Kaikeyadesha. Bheema set out to the East with the warriors of Madradesha.

They returned victorious from all the quarters with ample wealth which they offered to Yudhishtira to help perform the *ygya* comfortably. Yudhishtira learnt that Jarasandha couldn't be conquered. He discussed that with Srikrishna Who

disclosed His plan how to win over Jarasandha. Under that plan, Arjuna, Bheema and Srikrishna left for Girivraja, the capital of Jarasandha.

They were dressed in the form of the *brahmins* for Jarasandha had a great regard for them. On meeting him they sought his assurance not to return them unsatisfied of their demand. He was a great respecter of the *brahmins* and therefore he committed to fulfill their demand although he noticed the marks on their hands which evidently indicated them to be *kshatriya*. The frequent use of bow and arrows had left impression on their hands. In the back of his mind he found the familiar faces but he was not sure about their identification. Jarasandha had first quietly hesitated in accepting them as *brahmins* but he thought of their inferior status for they were begging for something in front of him. He could also get a flash of the incidence of deceiving of Bali by Vamana under a disguise, but his liberal nature prevailed upon him. At the end, he assured them to meet their demand whatever they wanted, be it either his head too.

Hearing his assertive assurance, Srikrishna disclosed the identity and introduced Arjuna and Bheema to him. He mentioned that they were not *brahmins* and they had come to him to invite for a fight. Jarasandha, laughing loudly, ridiculed Srikrishna who had quit Mathura under his fear and taken a refuge inside the ocean. He rejected Srikrishna as his match. Coming to Arjuna, he found him too young to fight with. He chose Bheema his match for the fight.

Jarasandha gave one mace to Bheema and he himself holding another one came out of the city for the defied duel. The fierce fighting took place. The maces were crushed. Both the warriors took to blows and wrestling. No decision could emerge. In this way twenty-seven days passed. They stayed together as friends at nights and engaged themselves in a deadly wrestling during the day.

On the twenty-eighth day, Bheema could express his inability to Srikrishna in prevailing upon Jarasandha. During the wrestling, Srikrishna quietly demonstrated a technique to Bheema. Srikrishna took a piece of soft, thin and a small wooden stick. He tore it along its length into two pieces and threw them apart in two different directions. Bheema could catch the hint. He dashed Jarasandha flat on the ground and pressing his one foot under his one foot, held his another foot in his hands. He tore his body immediately into two symmetrical parts along the spinal axis. He threw the two parts away separately in two opposite directions. Jarasandha died and there was a great panic among his people. Jarasandha was joined together by a demon woman, named Jara, in his child

hood when he was born in two pieces. It was this joint which had made him weak. Srikrishna had hinted Bheema to utilize that weakness to prevail upon him. The prisoner kings were subsequently released. Srikrishna crowned, Sahadeva, the son of Jarasandha, as the king of the state.

### 10/73 Srikrishna comes back to Indraprashtha

Twenty thousand eight hundred kings were imprisoned in a fort under the cave of a hill. They had become weak and thin because they had been forced to starve in the jail. When they were freed and came out of the fort they found Srikrishna waiting outside. His divine brilliance was enchanting. They found Him with four hands all having their respective insignia *Sankha*, *Chakra*, *Gada* and *Padma*. He was smiling and cast a kind glance on them.

The kings recited His grand glory and prostrated on His lotus feet. They addressed Him by His various names of *Madhsudana*, *Vasudevaa*, *Srikrishna*, *Govinda*, *Hari*, *Parmatama*, *Madhusudana*. Hearing their kind prayer, Srikrishna addressed them, “O Kings!, never indulge in passion. Beget children not for lust but to protect and extend your dynasty. Be moral and kind to your subject. Perform *ygya* and observe the deepest faith in Me. In grief don’t lament; in victory don’t feel proud for you are not the door”.

Srikrishna bathed them and got them dressed up. Sahadeva, son of Jarasandha was kind on them. He gave them sumptuous food. They were bid farewell with lot of valuable gifts. They were provided new and beautifully decorated chariots. They reached their capital and narrated how Srikrishna was kind on them.

Srikrishna, Arjuna and Bheema reached Indraprashtha and blew their conch. Hearing that the people of Indraprashtha could guess that Jarasandha was won over. Yudhishtara welcome them with tears of affection in his eyes.

### 10/74 Worship of Srikrishna, and salvation of Shisupal

Yudhishtara offered his prayer to Him and recited His glory. With His due permission, he invited Vedic sages for proper performance of the *ygya*. They were Srikrishna Dwaipayana Vyasdeva, Bhradwaj, Sumantu, Gautama, Asita, Vasishtha, Chayavana, Kanva, Maitreya, Kavasha, Trita, Viswamitra, Vamdeva, Sumati, Jaimini, Kratu, Pail, Prasara, Graga, Vaishampayana, Atharva, Kasyapa, Dhaumya, Prashuram, Shukracharya, Aasuri, Vitihotra, Madhuchanda, Virsen, Akritavrana. Besides them, he invited Dronacharya, Bheeshmapitamaha,

Kripacharya, Dhrutrashtara and his Duryodhana and other sons along with the well composed Vidura. Other kings and people of all the communities had also collected to the *ygya*'s place.

In the ancient time, Varuna had performed similar *ygya* and all the pots used were of gold. Similarly, in the *ygya* of Yudhishtara all golden pots were procured. The *ritwiz* of *ygya* (initiator of procedures) commenced first from the tilling of the land by a golden plough. All the gods including Shankaraa, Brahma, *gandharva*, *kinnara*, *siddha*, *charana* were also present.

The day on which the sap of *somlata* was squeezed, it was customary to worship first “an observer” in the *ygya*. The question arose who would be honored first. The opinions were divided. Sahdeva ultimately proposed the name of Srikrishna. He said, “All *gyan* and *karma* are dedicated to attain Him. He was readily available in the *ygya* and it was extremely auspicious to honour Him first.” There was a consensus on His name.

Yudhishtara honoured Him with due Vedic procedures. He was offered new *peetambra* and valuable jewels etc. On completion of His honour, a chorus of [NAMO NAMHA, JAYA – JAYA](#) arose from the mouth of all present there. Flowers were showered on Him.

Shishupal couldn't tolerate all what was taking place. He rose and addressed Srikrishna with all disrespectful words. He said, “How could a cowherd be honoured first when several other sages and elder respectful persons were present ? It all happened owing to the foolish and childish thought of Sahdeva.” Hearing his filthy language against Srikrishna several people opted to go out than to hear Him being abused by Shishupal. It was also mentioned by Shishupal that Yayati had cursed Yadu dynasty, and how could that be disregarded ?

The well wishers of *Pandava* were kings of Kaikeya, Matsa and Srijavansi. They drew their swords to kill Shishupal. Srikrishna pacified them and He Himself used His *chakra* to cut his head off. There was a great chaos on his death. A brilliant light came out of his body and merged in Srikrishna. It was said that for the previous two lives he was carrying deep and constant grudge against Him. Keeping of this constant hatred against Him, made him a fit case for salvation, and allowed his ultimate merging with Him.



### 10/75 *Rajsuya ygya* completed, and Duryodhana humiliated

Yudhishtira, the eldest of the *Pandava*, was a saintly figure. He was incarnation of Dharma, therefore he was called Dharmraj also. All his brothers, cousins, friends and relations had a deep regard for him. In the royal *ygya* initiated by him, they voluntarily opted for their assignments.

Bheem was looking after the control of food and its distribution was in the hands of Draupadi. Duryodhana was the treasurer. Sahdeva was in charge of reception and welcome. Nakul collected the required materials. Arjuna was in the special service of the preceptors and elders to ensure meeting all their requirements for a comfortable stay. Lord Srikrishna Himself took the assignment of washing the feet of the elders and invitee sages. Liberal Karna was in charge of the charity and gifts. Similarly, others including Satyaki, Vikarna, Hardikya, Vidur, Bhurishrava, the sons of Bahnika and Santardan with others were in charge of appropriate duties.

On the salvation of Shishupal, the *ygya* was successfully completed. All invitees including *ritwiz* (*ygya* conducting priests) were treated with valuable gifts. Yudhishtira moved to the river Ganga for *avavrittha snana* (completion bath).. He was accompanied by invitees kings and other people. All sorts of musical instruments produced melodious tunes. All through the way, *Vedic mantra* were continuously recited. *Gandharva*, *kinner*, *siddha*, *pitra* and gods were showering flowers on him. The accompanying women and men had gone pie-bald for they exchanged throwing and smearing of colourful powder, colored water, butter, *ghee* etc. It was a scene of celebration with all gaiety.

First, Yudhishtira took the bath in the *Ganga*. It was followed by the others also. Yudhishtira came back and the *ritwiz* performed the concluding *achamani* (offering sacred water) along with his wife Draupadi. At the end he gave a warm send off to all the invitees. Srikrishna on special request stayed a little longer while He sent back Samba and other *yaduvansi* to Dwarka.

With the great success of Yudhishtira in performing the royal *ygya*, Duryodhana got jealous of him. He also had an evil eye on Draupadi. Her beauty had caused the prevalence of lust for her in his mind.

The palace built by Maydanava was an excellent piece of architecture. Srikrishna

with His queens and wives have enjoyed the stay there. Once Yudhishtira was in a conference with all his people in the presence of Srikrishna, Duryodhana came there with his brothers. He was a little in angry mood which was faced by the security guard on the entry. While entering the palace he mistook the dry land as the water body and he held up his garments against wetting. Further when he moved, he was again deceived by his sense of perception. The water body was mistakenly taken as dry land. He fell into that unaware and wet all his garments. That caused others to laugh. He took that otherwise and in a great anger returned back. Although Yudhishtira forbade others in laughing, they continued enjoying the event by laughing with a veiled support of Srikrishna. Duryodhana went back to Hastinapur with a revengeful and jealous mind against *Pandava*.

### 10/76 Salva fights the Yadvas

Salva was a great friend of Shishupala. At the time of the marriage of Rukmini, he was one among the humiliated supporters of Shishupal. He had taken a vow to eliminate *yadvas* from the earth. In order to gain strength he worshipped Shiva observing severe penance to please him. He could maintain himself on a fistful of ash. It took him one year to please Shiva although Shiva is considered to be the softest among the gods and is famous for his instant blessing.

In return of his worship to Shiva, he wished to own a plane which could take him invisibly to the places of his choice. He also wished that to be indestructible by any of the gods, *gandharva* and others. Shiva granted his wish. Mayadanava manufactured the one of his choice and that was called *Shaubha vimana*. It was a complete city full of all the facilities. Its color was such that its presence could not be noticed by any one.

Getting the plane of his choice he attacked Dwarka. He and his army caused a wanton destruction of the gardens and parks. Panic prevailed. Consoling his people, Pradyumna, the son of Srikrishna came forward to face him.

A fierce fighting took place. All sorts of arrows were used from both the sides. The army of Salva and Pradyumna were closely engaged to destroy each other. Salva suffered a great loss of his fighting army. It was difficult for *yaduvansi* to attack on Salva for his plane was not visible to them. However, they could shower random arrows on him and his plane was partially damaged.

The principal counselor of Salva was Dyumana. He dealt a deadly blow from

his mace over the chest of Pradyumna. He was grievously injured but the son of Daruka, his charioteer, safely drove him away from the battle field. Pradyumna gained consciousness after a couple of hours. He was ashamed of his humiliation on the battle field. However, he was consoled by his charioteer who justified his act of driving him away safely from the battle ground.

### 10/77 Salvation of Salva

Pradyumna, gaining a fresh vitality, returned back to Dyumna who was destroying his army mercilessly. He gave him a tough fight and killed a great many army of Salva. The fighting entered the twenty-seventh day. Srikrishna at Indraprshtha could notice some bad omen. He immediately left for Dwarka.

On reaching Dwarka he saw that the people were in deep trouble. He drove straight to the battle field and took command of the fighting. His chariot sporting Garuda – flag indicated His presence in the battle field. He attacked over Salva sending arrows from his bow called *Sarnga*. Salva also sent a few arrows such that Srikrishna could lose the control of the *Sarnaga* bow which fell off his left hand. This unusual incident boosted the moral of Salva. He continued his attack on Him with a greater zeal.

Salva was a great trick-master. He had learnt several deceptive war tricks from Mayadanava. He could use them on Him. An ordinary man appeared before Srikrishna and informed that Salva had imprisoned his father Vasudevaa and he was sent by his mother Devaki to intimate him. Srikrishna believed the news. He went very sad. In the meanwhile, Salva appeared with Vasudevaa under his custody and cut his head off. Srikrishna was deeply grieved by the scene. A little later, he could regain his balance and realized that it was all deceptive magic of Salva.

He resumed His attack over Salva. His *Shaubha vimana* was damaged which fell into the ocean. Salva with a mace in his hand jumped out of it and attacked over Srikrishna. He was soon under attack from Srikrishna. Srikrishna killed him using his invincible *Sudarshana chakra*.

Before the battle could close, Dantavakra, a great friend of Shishupal appeared on the scene to settle his scores with Srikrishna.

## 10/78 Salvation of Dantavakra and Viduratha, Sutajee killed by Balarama

On the killing of Paundraka, Shishupala and Salva, a great warrior and their friend, Dantavakra became very angry. He came on foot to settle the score with Srikrishna. He was having a mace in his hand. He blew a heavy blow on His head which couldn't cause any harm to Him. Invoking His *Sudarshna*, He immediately cut his head off. In presence of all, a similar incident took place as had happened when Shishupal died. A subtle light came out of Dantavakra and merged in Srikrishna in a very strange manner.

Viduratha was the brother of Dantavakra. He was deeply grieved to learn the killing of his brother. He came rushing with a raised sword to kill Srikrishna. Immediately, he was also killed, like his brother, by Srikrishna.

Balarama, learnt about an imminent confrontation between *Pandava* and *Kaurva*. He was a neutral figure and to maintain his status he left quietly on pilgrimage. From Prabhaskhetra, he took the course of flow of the river Sarswati. He passed through some of the famous pools (*kund*) – *Prithudaka*, *Bindusara*, *Tritkupa*, *Sudarshanthirtha*, *Vishalthirtha*, *Brahmathirtha*, *Chakrathirtha* along with the east ward flowing Sarswati. Later he visited the famous places on the bank of Yamuna and the Ganga. He reached Namisharnya. It was a time of a great conference of the sages. They had taken a resolve for a long term *satsanga* (divine deliberations).

Seeing Balarama approaching them, all the *brahmins* rose from their seat to welcome him. A great disciple of Vyas, Romaharshana was seated on a high pedestal. He was designated the principal speaker of the conference. He didn't rise from his seat nor paid any formal respect to Balarama. Taking that as a disrespect to himself, Balarama got angry. Romaharshana, although being a low cast man of Suta dynasty didn't pay any respect to him where as all other *brahmins* had shown a great respect for him. He charged a *kusha* (sacred grass used in the religious rites) against Romaharshana Suta. He died immediately and there was a pale of gloom all around. The *brahmins* mentioned to Balarama that Suta was initiated with full *brahmanism* to conduct their long term religious conference. Under the situation, a sin of killing a *brahmin*, would inflict Balarama. He would have to perform due penance to get rid of the *brahma-hatya* (killing

of a *brahmin*). They also wanted an immediate replacement for him in absence of whom they couldn't be able to meet their resolve.

Balarama declared that his son was his true representative. He advised to install the son of Romharshna as their chairman. He asked the *brahmins* what he had to do for getting rid of the sin of the killing of Romaharshna Sutha.

The *brahmins* mentioned another constraint in smooth running of the conference. Balvala, the son of a demon, Ilvala, was frequently disturbing the conference. They wanted the demon to be killed, and thereafter, Balarama could go to various pilgrimages for twelve months to get rid of the *brahma-hatya*.

### 10/79 Salvation of Balvala, and Balarama on pilgrimages

The disturbance of Balvala was in the form of showering of flesh and blood over the place of the conference. He again appeared to repeat his misdeeds. Balarama could invoke his divine weapon, the plough and pestle. He was immediately equipped with them. He turned his plough around the demon and blew a blow over his head with the pestle. Balval died instantly.

The sages of Naimisharnya had a sigh of relief. They honoured Balarama greatly by offering him a non-perishable garland of flowers. Balaram left the place for his long term sin exonerating pilgrimage. He reached the bank of *Kaushaki* and took his bath there. Thereafter he moved to the lake from where the river *Sarayu* had taken off. He moved along the river bank and reached *Prayaga* – the confluence of Ganga, Yamuna and Sarswati at Allahabad. He offered water in tributes to his forefathers there and moved to *Pulhashrma*. From there he went to *Gandaki*, *Gomati* and *Vipasa* and took the bath in those rivers. He moved to the river *Sone* and took bath with a view to wash his sin.

He further moved to *Gaya* and offered tributes to his forefathers. He moved further to the confluence of the ocean and the Ganga. After offering due rituals there he went to Mahendra hill. He could have a glimpse of the great sage Prashurama.

Thereafter he visited *Saptagodavari*, *Vena*, *Pampa*, and *Bheemrathi* for sacred baths. He moved further to have glimpse of *Swami Kartikeya*. From there he visited the place of Shiva, *Srisail* hill. He moved further to the most sacred place, *Venkatachala* (the resort of *Balajee*). From there he visited *Kamakshi*, *Vishnukanchi* and *Shivakanchi*. On his onward journey he reached *Sri Rangama*

and took bath in the river *Kaveri*. There Lord Vishnu is said to be permanently present at *Sri Rangama*. From there he moved to *Rishabha* hill, south Mathura and the great *Sethu-bandha* where all sins melt automatically. He donated ten thousand cows to the *brahmins*.

He reached *Kritmala* and *Tamrparni* rivers for the sacred bath. He moved to *Malay* hill which was one of the seven parents of the hills. There he met the great sage Agastya. Seeking his blessings and permission he moved to the south ocean. He visited the goddess Durga in the guise of *Kanyakumari*. He moved further to *Phalgun thirtha* in the region of *Anantshayna*. He took bath in one of the famous thirtha – *Panchaprasa*. Lord Vishnu is always present there. He gifted ten thousand cows to the *brahmins*.

Moving further from there he passed through Kerala and *Trigartha* and reached *Gokarna thirtha* of Shiva. From there he went to visit the goddess *Aryadevi* surrounded by water from all the sides. He traveled further to the region of *Shurparaka*. Bathing in the rivers *Tapi*, *Payoshni* and *Nirvindhya* he came to *Dandkaranya*. He moved to the bank of Narmada where lies a great place *Mahishmatipuri*. He bathed there in the *Manu thirtha* and came back to *Prabahsh kshetra*. Here he learnt about the large scale killing of *kshatriya* in the war between Kaurva and *Pandava*. He reached Kurukshetra where Duryodhana and Bheema were engaged in their fatal mace duel. He intended to stop the confrontation between the two. He was greeted silently by Yudhishtira, Nakula, Sahadeva, Arjuna and Srikrishna by their salutations to him.

Seeing Duryodhana and Bheema engaged in the fatal duel he addressed them as great warriors and asked to stop that. They didn't listen to his advice. Leaving them on their fate he moved to Dwarka where he was given a warm welcome on his return after a long time. From there he moved to Naimisharnaya and performed there *ygya* on completion of his pilgrimage. He took the completion bath with his wife Revati and stayed there for sometime revealing the divine spirit to the sages. His performances were of great benefit to others. He represented Anantha and those who recite his glory every morning and evening are bound to get salvation.

### 10/80 Srikrishna greets Sudama

Sudama was a childhood friend of Srikrishna. He led the life of a perfectly



contended *brahmin* always engaged in His meditation. He was a dispassionate householder. He never possessed wealth nor cherished to have it. He sustained his life on beggary. His cloths were dirty rags on his emaciated body. His wife was also in the same condition. She knew that he had a close friendship with Srikrishna. She reminded him about His status for He was the supreme among *Bhoj*, *Vrishni* and *Andhak* dynasty of *Yadvas* and was the ruler of Dwarka. She requested him very politely to see Him for He was very kind and compassionate ruler and would eliminate his poverty. Sudama was a dispassionate soul. He never craved for possession. He was self – contended. However, he didn't resist her request rather took that as an opportunity to have the glimpse (*darshan*) of the Lord. Having that in mind he asked his wife to arrange some gift item to be offered to his friend Srikrishna when he would meet Him.

His wife, having nothing in stock, went to beggary and collected four fistful of flaked rice (*tandula – chiuda*). That was wrapped in a piece of rag, and Sudama taking that in his careful possession set out to pay visit to Dwarka. On way to Dwarka he wondered whether he would be able to seek His glimpse.

He reached Dwarka and among other *brahmins* miraculously crossed three pre-mises of His ramparts guarded by three *akshauhini* security guards. He reached the private palaces of sixteen thousand queens of the Lord. He entered in one of them. Srikrishna with Rukmini were occupying the royal seat. He could see Sudama from a distance and immediately rushed to welcome him. He embraced him closely within his arms. He Himself collected the greeting items : a jug full of water, flower, sandal paste, fragrance etc. He washed the feet of Sudama and sprinkled the feet water over His head. He did the smearing of sandal paste over his body and dressed him with flowers. Rukmini began fanning his face. The other queens were puzzled seeing Him offering a royal honour to a pauper.

Srikrishna holding his hands, initiated an intimate talk reminiscing the childhood days when they were together at the *gurukul* (study center run by a learned sage, Sandipini). He narrated, “How one day they together went to the forest for fire wood at the behest of the wife of *Guru* Sandipani. The weather suddenly changed and there was a heavy downpour with a gale storm. They lost their way in the forest and couldn't return to the hermitage at night. On the break of the day, *Guru* Sandipani with other students, came searching us in the forest. He was extremely glad to see our perseverance of service to him. He blessed us

heartily and declared that we would never forget the lessons taught by him.” Srikrishna also recalled other incidents at the *Gurukul*. He enquired whether Sudama was married after he left the *Gurukul*. He was aware of his dispassionate mind and wondered whether he maintained the same passion-free attitude in his life.

### 10/81 Grace on Sudama

Srikrishna smiled on him. Holding his hands, He enquired whether any gift had been brought for Him. Sudama was shy of offering the petty gift to the owner of the universe. Srikrishna was omniscient and He knew the reason of his visit to Dwarka. He wished to fulfill desire of his wife for he himself never craved for anything.

He could locate a small item lying in his rags. He withdrew that from his possession and opened the knot. That was the flaked-rice brought for Him. He immediately took one fistful and put that very happily in His mouth. Before eating the second fistful, He was restrained by Rukmini. She mentioned that the satisfaction of the Lord by taking one charge was adequate to enrich Sudama beyond imagination. That was enough for him to keep him happier both here and in the hereafter world. She apprehended that the second fistful would have caused herself to go to serve Sudama. Srikrishna, under the affectionate restraint of Rukmini could not enjoy any more of the flaked rice.

Sudam spent that night with Him in His palace. He enjoyed the feast of a sumptuous meal. He was surprised to see His respect shown to a poor *brahmin* friend. He didn't notice any direct benefit of his coming. He didn't get any gift. He was contented to his core with His devotion and therefore the absence of any gift didn't concern him at all. He contemplated justifying His act in not giving any valuable gift. He was under the impression that Srikrishna knew his capability and therefore He didn't offer any wealth to him; probably to protect him against the uncontrolled craziness caused by the wealth.

Thus contemplating, Sudama journeyed back to his place. He maintained the mental happiness of His embracing him around His arms and offering him intimate welcome at His palace. Wandering in a dreamlike reminisces of his meeting with Him, he reached his place. He couldn't find his home. The site had changed completely; there was no trace of his home. In place of his hut there

was a sight of a palatial block covered with beautiful water ponds, parks and orchards. He could see several beautifully dressed men and women moving around there.

Lo and behold ! He saw his well dressed wife coming to welcome him accompanied by several beautiful maid servants. The mild and impressive play of music was leading her movement. She came out to welcome his husband back from Dwarka. Sudama entered the palace with his wife who resembled to goddess Lakshmi. His house was a palace as beautiful as the heaven of Indra. He could imagine the reason. The great worldly gift was all due to the compassionate grace of his almighty friend Srikrishna.

Considering that as a gift of His action, Sudama spent his life without any indulgence. He was like a lotus leaf, which was never wet despite its submergence in deep water.

### **10/82 *Gopas and Gopis* meet Balarama and Srikrishna on the occasion of the sun's full eclipse**

There was a rare occasion of occurrence of a complete eclipse of sun. It was predicted, in advance, by the astrologers. People from far and wide places had collected to witness the eclipse at Kurukshetra, a pilgrimage known by the name Panch-samantaka. The great warrior sage, Prashurma had created five full tanks of blood from the killing of barbarous *kshatriya*. To counter, religiously, his act of sin of killing of *kshatriya*, he performed a *ygya* there. The place had, since, become a pilgrimage.

Akrur, Ugrasena, Vasudeva, Gada, Pradyumna, Samba and others had come there to absolve their sin. Anirudha, and the commander of the *yaduvansi* army, Krutverma had stayed at Dwarka as a guard of the city.

Reaching the Kurukshetra, all observed fast on the eve of the eclipse. Cows, fully decorated with valuable gifts were liberally donated to the *brahmins*. When the eclipse was over, and the sun shone fully, they took bath in the lakes created by Prashuram. They offered sumptuous food to the noble *brahmins*. The resolve, in the background of all the actions, was to consolidate devotion to Srikrishna.

Later, they met several acquaintances on the occasion. Among them were the kings of Matsya, Ushinara, Koshala, Vidarbha, Kuru, Srunjaya, Kamboja,

Kaikeya, Madra, Kunti, Aanarth, Kerala and other places.

Kunti forgot all anxieties after she met her kith and kin. She complained to Vasudeva for not taking any care of her state of life. Vasudeva very innocently accepted the reality and mentioned that every one was a doll in His hand; it was the *karma* which prevailed. He also pointed out that earlier they were highly disturbed due to Kans and it was not long that they had got rid of him.

The presence of Bheeshmapitamaha, Dronacharya, Dhrutrashtira, Gandhari accompanied by her sons Duryodhana and others, Yudhishtira and his *Pandava* brothers, Kunti, Srunjaya, Vidura, Kripacharya, Kuntibhoja, Virat, Bheeshmaka, Nagnajit, Purujit, Drupada, Shalya, Dhrushtaketu, Kashinaresha, Yudhamanyu, Susharma and friendly kings had enhanced the attraction of the occasion. They all enjoyed the graceful presence of Srikrishna with His lovely wives. They collectively acknowledged Ugrasena to be a great lucky one who could enjoy the close presence of Srikrishna forever.

Besides, the close and intimate cousins of Yadu had also come from *Vraja*. They were Nanda with several *gopas* and *gopis*. They were excited to meet Srikrishna. They met among themselves and their happiness had no bounds for they met Srikrishna after a long time. Vasudeva was extremely emotional in meeting Nanda and his men and women. He specially thanked Nanda and Yashoda for rearing up Srikrishna when Kans was determined to kill all his children.

Considering intimate love of *gopis*, Srikrishna met them separately. They all were satisfied to meet Him once again. He asked whether they had any doubt about Him that He would go unobliged. The reality was that instead of forgetting them and their love for Him, He was engaged heavily in killing the enemies. He couldn't really get time to meet them. He appreciated their love for Him and offered them complete contentment. All the *gopis* with His great grace lost their attraction to the physical body and became spiritually enlightened with immense sublime love for Him.

### **10/83 Draupadi talks to the principal queens of the Lord Srikrishna**

When Srikrishna was free from the *gopis*, He went to see Yudhishtira, his brothers, and family members. They exchanged enquiries about themselves. The excited meeting brought a state of great happiness among the *Pandava*. They

recited His glory to express their gratitude to Him for being compassionate on them.

While *Pandava* glorified Him with their prayer, their wives met the queens of the Lord exchanging their personal experiences of His *leela* (worldly pastime). Draupadi enquired from His eight principal queens as to how they got Him as their husband. Rukmini narrated how her brother and his friendly kings had tried to marry her with Shishupal. Srikrishna saved her by bravely abducting from among them.

Satybhama mentioned about her father getting suspicious of Srikrishna in killing of his brother, Prasenjit for a celestial *syamantaka* gem obtained from the sun God. Srikrishna unveiled the truth which impressed her father, and he ultimately offered her to Him as His wife.

Jambvati narrated the entire story of a fierce twenty-seven days' wrestling between his father Jambvan and Him for the *syamantaka* gem of Satyajit related to Satyabhama's story. When Jambvan realized, He was incarnate Rama Himself, he surrendered her to Him with the *syamantaka* gem. Actually, a tiger had killed the Prasenjit in the forest, and her father grabbed the gem after killing the tiger.

Kalindi was engaged in a severe penance to get Him as her husband on the bank of the Yamuna river. When He knew about that, He came there with His great friend Arjuna and accepted her. She expressed her wish always to be with Him as her maid servant.

Mitravinda was picked up by Him in the matrimonial selection conference organized by her parents. He defied other kings and took her away humiliating all of them.

Satya was won as His wife when He tamed all the ferocious bulls. No other king could have done that but He did and fulfilled the condition of her marriage set forth by her parents.

Bhadra was married to Him, when her parents knew that she wanted Him only.

Lakshmana had an interesting story in getting Him. She had learnt from the songs of Narada about Him. The Goddess, Lakshmi, had sacrificed everything and opted to be with Him only. Impressed by that Lakshmana also resolved to

get Him only as her husband. When her parents knew about her resolve they became glad and organized a *swyamvara* (matrimonial conference to select the match). The condition was to kill a fish that was not visible but the hazy shadow was seen in water. An unstrung bow was also kept to be used. First exercise was to string the bow; the second was to try with the arrow on the fish. There was a great competition. Several kings visited the place. Many of them couldn't even string the bow itself. Karna, Duryodhna, Bheemsena, Shisupal, Jarasandha could string the bow but failed to locate the position of the fish. Arjuna reached upto the stage of locating the fish but his arrow passed tangentially without killing that. They were all humiliated. Srikrishna did it very conveniently and won my hands.

Rohini narrated on behalf of sixteen thousand wives how they got Him. They were all imprisoned by Bhaumasur, and He, after killing the demon released them. They wanted only His lotus - feet -dust and nothing else in the life. He accepted them all as His wives.

### **10/84 Vasudeva performs ygya**

When the queens and wives of Srikrishna narrated their story to Draupadi, other distinguished women and queens, Kunti, Gandhari, Subhadra and *gopis* of *Vraja* were also present. They were all highly impressed and they all had eyes full of tears of love to Srikrishna.

On the other hand, several sages had collected there to honour Srikrishna and Balarama. The sages were Srikrishna Dwaipayana Vyasa, Devarshi Narada, Chayavana, Deval, Asit, Viswamitra, Shatananda, Bhardvaja, Gautama, Prashuram with his disciples, Vashistha, Galava, Bhrugu, Pulastya, Kashyapa, Atri, Markendeya, Bruhaspati, Dwita, Trit, Aikat, Sanaka, Sandana, Sanatana, Santkumar, Angira, Agastya, Yagyvalka, Vamadev and others. Seeing all the sages coming, *Pandava*, Balarama and Srikrishna with other kings got up and went forward to welcome them. All the sages were duly greeted with proper seat followed by washing of their feet and offering of scented flower garlands. Srikrishna was very glad and He expressed His happiness saying that it was a great luck for Him that He could have a *darshana* (glimpse) of the great many sages at a time.

The sages submitted, one by one, their gratitude to Him. He was long glorified



by all the sages. When the sages were about to move, Vasudeva offered his prayer to the sages and enquired about the path to be followed for getting salvation, and the complete annihilation of the desire of expectation. Hearing his query, Narada made a comparison between him and the one living on the bank of the sacred river Ganga. “He was father of the almighty and he was still not satisfied by Him. The resident of the Ganga - bank, overlooks the significance and sacredness of the Ganga and wanders here and there to find a better sacred pilgrimage” , Narada told that, and further mentioned, “A being was given a human life with three obligations. He owes a great deal to *Devas* (gods), *Rishi* (sages), and *Pitra* (forefathers).” Narada further mentioned that he had already met the obligations against *Rishi* and *Pitra*, but the one against *Devas* were still due. However, if he wanted to get rid of the desire of expecting something in return for what has done, he must perform *ygya* offering everything to Lord Sri Vishnu.

As advised, Vasudeva immediately accepted the proposal. He invited all the sages as *ritwiz* (performer priest) of the *ygya*. The *ygya* commenced by ceremonial bath of Vasudeva and his eighteen wives including Devaki. They were duly dressed. The *ygya* ended again with the *Avavritha snan* (bath concluding the *ygya*). It was performed in the *Ramhrida*, the pond created by Prashuram. Lots of gifts were offered to all the *ritwiz* and *brahmins*.

The visitors dispersed one by one; *Pandava* and other kings were bade farewell by Srikrishna. Nanda with *gopas* and *gopis* of *Vraj* stayed longer with them. Before the onset of monsoon they were also bade farewell. The separation created great emotional scenes. However, after bidding farewell to all of them, Srikrishna with His men came back to Dwarka. The incidence of the *ygya* performed by Vasudeva remained the topic of talk for a longer period in Dwarka.

### **10/85 Srikrishna enlightened Vasudeva and retrieved six sons of Devaki**

Once in Dwarka, Balarama and Srikrishna came to Vasudeva and Devaki. It was known to the parents that their sons were incarnation of Sri Vishnu and Sankarshana. Vasudeva glorified them with his prayer. In return, Srikrishna explained him the cause of the creation. Vasudeva was highly enlightened.

Devaki, had the knowledge that her son, Srikrishna had brought back the dead son of Sandipani. She could remember about her six sons killed by Kans. She

prayed Him to get them to her. Balarama and Srikrishna immediately left for the *Sutala loka*. The king of *Sutal*, Bali, welcomed them. Srikrishna narrated how the sons of Marichi and Urna had become demon under the curse of Brahma. When Brahma developed lust for his own daughter, they were there, and they openly ridiculed his intention. Brahma was enraged, and cursed them to become demon. They were born as sons of Hirnyakashipu. Later, the influence of *yogmaya* had placed them in the womb of Devaki. They were all killed by Kans. At that time they were there in *Sutala loka*. Srikrishna told their names to Bali and they were *Smar*, *Udgeetha*, *Parishvnga*, *Patanga*, *Kshudrabhruta* and *Ghruni*. Bali handed over them to Balarama and Srikrishna.

With all the six sons of Devaki, they came back to Dwarka. Seeing her sons back, Devaki resumed the motherly emotions. Her breasts became full of milk. She drew them close to her chest. They all took milk from her breast. Due to contact of Srikrishna and the milk of mother Devaki, they got sublime wisdom. They offered their prayer to the mother Devaki, the father Vasudeva. They bowed down to Srikrishna and Balarama. Subsequently they left for the *devaloka* (the heaven).

Devaki was surprised to see all the happenings. She knew well about His greatness. She quietly made a mental submission seeking refuge in the lotus feet of her son, Srikrishna.

### **10/86 Subhadra abducted, Srikrishna visited Mithila**

Once Arjuna had an occasion to visit Prabhas kshetra. He learnt that Balaram wanted to marry Subhadra with Duryoudhana. The proposal was not consented by Srikrishna, Vasudeva and others. Arjuna was overwhelmed by the thought of marrying her. Disguised himself a *tridandi vaishnava*, he visited Dwarka. He was given a warm welcome and was well respected by the Dwarka people. He stayed there for the whole monsoon (*chatrumas*).

One day Balarama invited, him for food as a *tridandi vaishnava* (he didn't know that he was Arjuna). During his meal, he could see the enchanting beauty of Subhadra. He lost his heart for her. Subhadra was equally impressed by his pleasant personality. There was exchange of happy glances. Arjuna looked for a chance to abduct her.

The day came when she had been out of Dwarka for the visit of a temple. With the consent of Srikrishna and Vasudevaa – Devaki, Arjuna abducted her. He

defeated all the security men on her guard. The news reached Balarama, and he was infuriated beyond imagination. Somehow, he was pacified by Srikrishna. Later, he sent fabulous gifts to Arjuna and Subhadra.

Once Srikrishna visited Mithila. He was accompanied by Narada, Vamdev, Atri, Vedvyas, Prashuram, Asit, Aaruni, Shukdeo, Bruhaspati, Kanv, Maitreya, Chyavan and other sages. There were two great devotees of Srikrishna in Mithila. One was Shrutdev, and the other was Bahulaswa. The former was a poor *brahmin* where as the latter was the king of the zone. Their devotion to Him was unflinching and unalloyed. When they learnt of His coming, both anxiously awaited His arrival.

It was a great scene of the meeting of the Lord Srikrishna with his devotees, Shrutdev and Bahulaswa. Srikrishna was prayed by both of them to visit their places. Srikrishna consented, and at a time, in a very miraculous way He was found present at both the places along with the accompanying sages.

Bahulaswa the king was himself busy in greeting each of them. Srikrishna blessed him with His boon to consolidate his love towards Him. Similarly. Shrutdev, although being a poor guy, couldn't leave any chance of grievance. His poverty never came in his way. Srikrishna was pleased with his hospitality, and so was case with all the sages. He was blessed by Him, and his devotion to Him was made more stronger than ever.

### 10/87 *Veda Stuti*

Parikshita was confused about the state of Narayana, “When it is said He is *nirguna* (having no attributes to define Him completely) how the scriptures define Him as *sagun*. The three attributes *Satva*, *Raja*, *Tama* generally define all the creation. How come He is not defined by the three attributes? “

Shukdeo could understand the confused state of his mind and narrated a story. Once Narada having such a query came to Narayana in *Badrikashrama*. Narayana welcomed his query and repeated the whole story which had happened earlier. There was a great spiritual conference which was presided by Sanandana, one of the four Sanakadik brothers. Narada didn't attend that discourse for he had gone to *Swetadweep* to have *darshan* (visit) of Anirudha. In that discourse, Sanandana had given an elaborate explanation over the essence of the spiritual theme, “One physical example clarifies it. Wherever one keeps his steps on the ground,

whether it falls on stone, brick, wood or grass, finally it is supported by the earth. Similarly, in whatever form the creation is defined, its substrate is He Himself. Another example is that the fragrance of all the flowers are merged in one form of the honey.”

Narada was enlightened by Narayana and came to Vyas. He narrated to him what he had learnt from Narayana. “Vyas, my father transferred the same to me” , mentioned Shukdeo.

### 10/88 The trouble of Shiva

Once Vrukasur, the son of Shakuni had an intense desire to achieve something charismatic in the life. He met Narada and enquired about the deity who could be pleased easily. Narada advised him to worship Shiva. He cited the example of Ravana and Banasur who had pleased him very easily by offering a short spell of worship.

Vrukasur went to *Kedar kshetra*. He considered fire as the mouth of Shiva. He began oblation of flesh from the various organs of his body to the fire as it was being indirectly offered to Shiva. In this way, six days of oblation passed over. He resolved finally to offer his head also. On taking proper bath, he held his own head by his hair lock and was about to cut it and drop it down in the fire. In the meanwhile, Shiva appeared and forbade him in doing so. His touch revitalized his mutilated organs. Shiva asked for the boon. He wanted a power of eliminating any thing and anybody over which he could lay his hands. Shiva granted the same.

Vrukasur was a devil demon. In order to grab Parvati from him, he wanted to try his boon on Shiva’s head himself. Shiva under the fear of destruction ran away and the demon chased him. No body could come forward for his rescue. Finally he ran towards *Vaikuntha*, the abode of Narayana. Realizing his trouble, Narayana appeared in the form a brilliant young *brahmchari*. He interfered the way of Vrukasur and enquired about his concern. The demon recited the entire story how he got the boon from Shiva. He wanted to test that on him, but he was running away. The *brahmachari* Narayana using His magnetic personality impressed upon him that Shiva had lost the potency after the Daksha’s incidence. He should never trust him, and He some how convinced the demon to try it first on his own head. As advised, the demon put the hand over his own head, and he

fell dead. The trouble was over. Shiva got a great relief.

### **10/89 Bhrugu tries the Trinity, the dead sons of a *brahmin* were brought back**

Once all the sages had assembled on the bank of the holy river Saraswati with an intention to perform *ygya*. The question arose as to who among the Trinity of Brahma, Shiva and Vishnu, would be the presiding deity of the *ygya*. There was no consensus. To verify the superiority of one among the three, Bhrugu was entrusted with the task.

He reached first *Brahmaloka* and deliberately didn't offer any respect to Brahma. Instantly Brahma was very furious but he could restrain himself considering him as his dear son. From there, Bhrugu went to *Kailas*, the mountain abode of Shiva. Seeing him coming, Shiva got up and stretched his arms to embrace Bhrugu. His gesture was not reciprocated by Bhrugu rather he called Shiva as transgressor of Vedic principles. Shiva was furious on him and he took up his trident to kill Bhrugu. On ardent prayer of Uma, he was pacified.

Bhrugu from there went to Vaikuntha where he found Vishnu sleeping with his head in the lap of the goddess Lakshmi. Bhrugu kicked in his chest. He got up and prayed the sage for his mistake of sleeping for he didn't know that he was coming. However, from now on wards besides Lakshmi his heart will always maintain the imprint of his feet. Impressed greatly by the humble nature of Vishnu, Bhrugu came back to the sages and narrated the entire incidence.

The sages were convinced about the superiority of Sri Vishnu, and He was invited as the presiding deity of the *ygya*.

### **Dead sons of a *brahmin* brought back**

There was a *brahmin* in Dwarika. His first son died immediately after the birth. He took the dead body of his son and kept it on the threshold of Srikrishna for He was the king. The *brahmin* while leaving the dead body there mentioned that it was due to the sin of the king that he lost his son. He lost his second and third sons also in the same manner. He dropped the dead bodies to the king's threshold repeating his earlier version. When he was doing that, Arjuna was there with Srikrishna. Although Srikrishna was silent, Arjuna assured the *brahmin* to save his next child. *brahmin* retorted him also but he assured that he was Arjuna whose *Gandeeva* was capable of fighting the God of Death also. In case if he

failed to save his next child he would self immolate himself in the fire.

When the next child was expected the *brahmin* informed Arjuna. He (Arjuna) invoked his choicest arrow and created a shield of arrows all around the place of birth of the child. The child was born, it wept and then it disappeared bodily. The *brahmin* didn't spare Arjuna and declared him also to be impotent. Arjuna went all around from *Sanyamnipuri*, the abode of the God of Death, Yama to places of Indra, Varuna, Vayu etc. He didn't find the child. He came back disappointed. He was, according to his vow, ready to die by jumping into the fire. Srikrishna forbade him in doing so and took him along with Himself.

The chariot of Srikrishna moved in the west direction. Covering a large distance they reached a zone of complete darkness. The horses were not able to move. *Sudarshna chakra* of Srikrishna lead the chariot forward. After travelling long they reached a water body resplendent with light. They entered the water body where a fort was found. Entering the fort they saw, Ananth with thousands of heads in the presiding capacity. Over him was lying *Bhuma purusha*. Srikrishna offered his prayer to Him. That surprised Arjuna. He also offered his prayer as Srikrishna had done. Anantha was pleased and he addressed them as His incarnation of Nara and Narayana. They had been sent to the earth to eliminate the demonic beings. It was He who had got all the sons of the *brahmin* there. He handed over all the *brahmin*'s children to them.

Arjuna and Srikrishna after offering their prayer came back to Dwarka with the children. Those children were handed over to the *brahmin*.

### **10/90 *Leela vihar* of Srikrishna**

Srikrishna stayed in Dwarka with all the grandeur. The streets, lanes and highways were well maintained. The buildings and palaces were resplendent with magnificence. He stayed in different forms with each of His over sixteen thousand wives. His wives were grossly dedicated in His service.

The chief among His sons were Pradyumna who had his son Anirudha. Vraja was the son of Anirudha who could survive the complete annihilation of *yaduvansa*. Vraja had in his lineage Pratibahu, Subahu, Shantasena, and Shatsena.

None of the *yaduvansi* was deprived of the provisions, facilities, excellence and affluence; neither of them was short lived. Their famous and excellent massive records had been so large that if someone wanted to describe that com-



pletely thousands of years wouldn't be enough to do that. The massive strength of *yaduvansi* could be estimated from the fact that there were three crores eighty-eight lacs teachers to impart education to the children. There were *crores* and *crores* of forces available to guard Dwarka.

Some of the demons killed in the battle of *devas and asuras* were born in the human form. They were barbarous to the society. In order to remove the burden of such evils from the earth, Narayana Himself incarnated as Srikrishna. *Devas* were also directed to join Him in *yaduvans* to fulfill the objective. The recitation of His glory and *Leela-katha* helps one to reach Him readily destroying all the worldly afflictions.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 11**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**11/1 Sages curse *Yaduvansa***

Srikrishna had completed His mission of the incarnation. He himself killed some of the demonic people. The balance were killed in the battle of *Kaurava* and *Pandava*. About hundred dynasties of Yadvas had become invincible. They were turning arrogant also. Srikrishna resolved to eliminate them also before He left the planet Earth for His *Vaikuntha*'s abode.

Great sages Viswamitra, Asit, Kanva, Durvasa, Bhrugu, Angira, Kasyapa, Vamdev, Atri, Vashishtha, Narada and others were staying in *Pindaraka kshetra*, near Dwarka. Once the young *yadavaas* wandered towards that zone. With a view to have jokes with some of the sages they played a mischief. Shamb, the son of Jambvati was dressed as a pregnant woman. He was taken by some of the *yadvas* to the sages. They enquired the sages whether the pregnant woman would bear a male or female child. The sages knew their mischief. They told the child would be an iron pestle which would cause the destruction of *yaduvansa*.

The chaps were upset with such terse prediction. When they undressed Samb, an iron pestle was found under his garment. That caused a shiver down their spine. They rushed to their elders in Dwarka. The matter was taken to the king Ugrasena. A decision was taken to destroy the pestle. It was grounded to powder, still one small piece remained. The entire stuff was thrown in the ocean. This was all done without the knowledge of Srikrishna.

A fish in the ocean swallowed the small piece of the iron. The grounded iron particles in a flocculated form drifted to the ocean beach. In course of time

they took the form a grass without any ring. The fish which had swallowed the iron piece fell in a fishing net. The iron piece from her abdomen was taken by the hunter, named Jara. He equipped the tip of his arrow with that piece of the iron. All the events took place due to the mental resolve of Srikrishna.

### 11/2 Narada visits Vasudeva

Narada had a great love for Srikrishna. He frequently visited Dwarka. He stayed longer there and was never satisfied of his stay. The curse of Daksha was not effective in Dwarka. Once when he was there, Vasudeva narrated how in the previous life, impressed by the *leela* of Narayana he longed for Him to be his son. “His earlier ambition was fulfilled, and He wanted the way out of freedom from the cycle of birth and death” , he mentioned to Narada.

Narada was happy to hear the enquiry. He mentioned that it was the observance of *The Bhagawata dharma* only which can do that. To drive home the explanation of *Bhagavata dharma*, he narrated one old story. In the lineage of Priyvrata there was a saintly figure, called Rishabha. He had one hundred sons. The eldest was Bharata, on whose name the country *Ajñabha Varsha* had become *Bharata Varsha*. Out of the rest ninety nine, nine were the ruler of nine *dweepa* around *Bharata Varsha*. The eighty one were *karmakandi brahmin* and the balance nine had become ascetic. They were Kavi, Hari, Antariksha, Prabudha, Pipplayana, Avirhotra, Drumil, Chamasa and Karbhajana. Once Nimi, also called Videhraj, was performing a great *ygya*. The nine ascetic sons of Rishabha reached there. They were warmly greeted by Nimi.

Narada mentioned to Vasudeva, “The king, Nimi asked them the same question which you asked me.” **One of the nine ascetics, Kavi**, replied about the *Bhagavata dharma*. He said all the actions of life if intended as offer to Narayana was called *Bhagavata dharma*. **The second ascetic, Hari**, mentioned that if someone was capable of visualizing in all the beings Narayana, he was *Bhagawata* of the first order. If someone could hate the anti-Narayana and love only Narayana’s devotees he would be *Bhagawata* of the second order. If someone engaged in worshipping Narayana in the form of *Archa-vigraha* (the deities installed in the temples) and didn’t care for His devotees, he would a *Bhagavata* of an ordinary category.

### 11/3 Ways to cross over the *maya* (worldly delusion)

The king, Nimi, further asked about the *maya* – the delusion. The **third ascetic, Antariksha** defined *maya* as the sole tool of Narayana helping Him in His performance of the game of creation. “The body made of five basic elements are furnished with action and sense organs. Narayana occupies His place as *antryami* in the mind of a being. The individual being, under the influence of the sense organs considers the body as sole resort. He forgets his entity and also the *antryami* Narayana. This phenomenon is due to the *maya*. The being, using the action organs, performs good and bad deeds causing pleasure and grief. Thus he begins his worldly journey and this is all due to the *maya*. The cycle of death and birth is due to the *maya* only. When Narayana wants to wrap up the creation, cataclysmic rain and fire etc. occur and this is all due to the *maya*. The creation, sustenance and destruction are all due to the *maya*. “

Hearing about the *maya*, Nimi wanted to know as to how to get over that. The **fourth ascetic Prabudha** replied, “Under the influence of *maya* one keeps hankering for the end of the grief and attainment of worldly pleasure. He does not remember the transitory nature of the worldly pleasure. Day in and day out he is involved in raising the family, enjoying the wife’s company and possessing the wealth. Instead of getting pleasure he sows for the grief. To overcome such tendencies he must have clear mind which could only be achieved if he resorts to a *Guru*, the true preceptor. The true preceptor would lead his mind to the devotion of Srikrishna. It is only He who can absolve one free from all the sins and inspire him further to Himself. He cited the example of *gopas* and *gopis* who were always after Him only. Thus an intense search for Him through His devotion would keep one farther away from *maya*.”

Nimi further wanted to know the ultimate form of Narayana. The **fifth ascetic Pippalayana** replied, “The one who is the cause of all the creation, its sustenance and destruction is Narayana. He is the witness to all the happenings. He is understood variously. To establish the creation of the universe, He is described as *Trigun–prakriti* (*satva*, *raja* and *tama* attributes of the nature). When the *gyan* (knowledge) prevails He is called *mahatatva*. When the action dominates He is called *autratama*. As attributes of beings He is defined as *ahankar*. What ever are there in the visible world or in the hereafter world all are Narayana. The firm devotion to Him brings forth the knowledge about Him. “

Nimi further wanted to know about the action oriented effort, *karma yoga*. He also mentioned that he had earlier once asked this question to Sanakadik in presence of his father Ikshavaku. They didn't reply and maintained silence. The **sixth ascetic Avirhotra** replied, “ *Karma* (approved by the scriptures), *Akarma* (forbidden by the scriptures), and *Vikarma* (not obeying the scriptures) are the topic of the *Vedas*. They are beyond the easy comprehension even for learned people. Most probably, seeing your childhood, Sanakadik didn't reply your query. The dispassionate action is in following the *karma* set forth by the scriptures. Those who follow *vikarma* (transgress the commands of the scriptures) fall prey to the cycle of life and death. The pleasure of heaven is like a sweet offered to a child for administering him some medicine. One should not fall prey only to the pleasure of short period. He must be oriented to attain Him only Who can provide the ultimate relief.”

Avirhotra further mentioned that one who wanted to get rid of the bondage must worship Narayana observing due procedure. Under the advice of an able *Guru*, he must select one idol of Narayana. He must worship Him with all the sixteen steps enjoined by the scriptures. The worship need to be concluded with the scriptural prayers.

### 11/4 Incarnations of Narayana

Nimi wanted to know about the incarnations of Narayana which had already occurred and those likely to occur. The **seventh ascetic, Drumil** replied, “There are infinite forms of Narayana and only fools can dare count them. However, the first is called *Purusha* who dwells in the heart of all the beings as *Antaryami* (omnipresent). His *virat swarup* (cosmic form) enshrines all the creation. His breathing gives life to all the beings. From the *raja guna* He created Brahma who continued the creation further. From the *satva guna* He came as Vishnu to sustain the creation. From the *tama guna* came Rudra to destroy the universe and the creation.”

### ADVENT OF UVRVASHI

Daksha had a daughter named Murthi who was married to Dharma. Nara – Narayana came from them and had undertaken a deep meditation in *Badrikashrma*. Apprehensive Indra sent the god of *kama* (cupid) with several other damsels to disturb His meditation. He opened His eyes and showed them

His *ashrama* where beautiful maids were already engaged in His service. The messengers of Indra were surprised to see His awesome potentiality. Besides, Nara-Narayana advised them to take as a gift one of the beautiful damsels from His *ashrama* to the heaven. Urvashi was selected by them, and she was taken to Indra. When Indra learnt all about His potency, he was ashamed of his mischief attitude.

His successive incarnations of *Hansa*, *Duttatreya*, *Sanak-Sandana-Sanatana-Sanatkumar*, *Rishabha* (the father of the ascetics) taught the beings about the self realization. The later incarnation of *Haygreeva* was to retrieve the Veda on killing of Madhu-Kaitabha. At the time of cataclysm He transformed as a *Matsya* (fish), and rescued the earth with the herbs. In the form of *Varaha* (boar), He retrieved the earth from the clutches of Hirnyaksha. In the form of *Kurma* (tortoise), He helped churn the ocean. As Vishnu, He rescued the *Gajendra* (king of elephants) from the devil *Graha*.

Sage Balkhilya had become weak on doing penance. When he was carrying the *ygya*-wood for his *guru* Kasyapa, he fell into a small depressed spot created from the cows' hoof on the ground. He prayed Narayana for his rescue as if he was being drowned into an ocean. Narayana came to rescue him. Indra was saved when he was suffering from the sin of killing Vrutrasur. When unprotected celestial damsels were imprisoned by the demons, He rescued them. He killed Hirnyakashipu in the form of *Nrisinha* when Prahalad's life was in danger. He killed demons' kings in the battle of *Devas* and *Asuras*. In the form of *Vamana*, He got the entire earth in gift from the demon king Bali, and handed it over to the *Devas*. As *Prashuram*, He killed the *kshatriyas* twenty one times. He incarnated as *Rama* and killed Ravana after bridging the ocean. His incarnation in *yaduvansa* is known to all. The abuses of *ygya* would be corrected by Him in the form of *Buddha*. In the end of *Kali yuga*, He would come as *Kalki* to kill the barbarous *shudra* rulers.

### 11/5 Worship procedures

Nimi asked further, "What would happen to those who are not satisfied with the worldly passions and wanted more and more ? " The **eighth ascetic, Chamasa** replied, "Such people suffer from the misinterpretation of the scrip-



tures. The instincts of human beings are prone to indulgence in sex, taking meat in food, and drinking wine. The *Sautramni ygya* enjoins only to smell the wine and not to drink it. The animals are offered by a symbolic touch only and not by killing. The wife is meant to maintain the continuity of the dynasty and not for sex enjoyment. Those who are away from the devotion of Srikrishna concentrate more on worldly possession, and die without carrying anything with them. They ultimately go to hell and suffer great misery.”

Nimi further asked about God’s choice of complexion as to which one he preferred in which incarnation. He also wanted to know as to which of his various names to be used at what time of His worship. The **ninth ascetic Karbhajana** replied, “There are four *yuga*: *Satya*, *Treta*, *Dwapara* and *Kali*. In each of them He had different complexions and names. In *Satya Yuga* His form is of a *Brahmchari* and He is white in complexion. He has four arms with matted locks of hair on the head. He wears black deer hide, sacred thread. *Danda* (staff), *Kamandal* (water pot) and rosary adorn His hands. The people in *Satya yuga* are well restrained in their action. They worship Him reciting His various names *Hansa*, *Suparna*, *Vaikuntha*, *Dharma*, *Yogeswara*, *Amala*, *Iswara*, *Purusha*, *Avyakta* and *Parmatma* etc.”

“In *Treta*, His complexion is red. He wears three waist rings and has four arms. His hair is golden. He holds in his hands the *ygya-sruva* (ladle and other pots used in the *ygya*). He represents the *ygya* as described in the Vedas. People engage themselves in the study and teaching of the Vedas. His various names recited in His worship are *Vishnu*, *Ygya*, *Prushnigarbha*, *Sarvadev*, *Urukrama*, *Vrushakapi*, *Jayanta* and *Urugaya* “ , mentioned Karbhajana.

“In *Dwapara*, He is *sanvala* (blending of blue and black) in complexion. His four arms are equipped with *Sankha*, *Chakra*, *Gada* and *Padma*. He adores *Kaushtabha*, *Sri (Lakshmi)* and *Sri Vatsa* on His chest. People pray him reciting His various names of *Vasudeva*, *Sankarshana*, *Pradyumna* and *Anirudha*, *Nara*, *Narayana*, *Visweswar*, *Viswrupa*, *Sarvbhutatma* etc” , continued Karbhajana.

“In *Kali yuga* His complexion is black. His chest is adorned with *Kaustabha*; *Sudarshana* is his *ashtra* and *Sunada*etc. accompany Him as His *parshada*. People worship Him reciting His names, and *leela-katha* (story of His performances). The people of *Dravida desha* are more devoted to Him. They stay on

the banks of the rivers *Tamrparni*, *Krutmala*, *Payasvini*, *Kaveri*, *Mahanadi* and *Pratichi*”, concluded Karbhajana.

On completion of the teachings, the nine ascetics were duly worshipped by Nimi before they left. Nimi felt highly satisfied. Narada reminded Vasudeva about the similarity of his query and that of Nimi’s to the nine ascetics. Vasudeva was equally satisfied. Narada glorified their luck for they were parents of the almighty. Nothing was left undone for them. They had got everything in the life.

### **11/6 Devas appeal to Srikrishna and Udhava comes to see Him**

When Narada left, all the *Devas* lead by Brahma and accompanied by Shiva came to pay their respect to Srikrishna in Dwarka. They worshipped Him with the varieties of flowers they had brought from the parks of the heaven. They offered their sincere prayer to Him. They mentioned that it was He who gave two sacred rivers to the worldly beings – *katha nadi*, and *Ganga Nadi*. The former fills the ears with sweet *leela* story of His performances, and the latter helps in cleansing their physical body.

Brahma submitted to Him that on their request He had come to the earth to eliminate the demonic beings. The objective was now fully met and **He had already spent one hundred and twenty-five years on the planet.** He may consider to return back to His abode.

Hearing that Srikrishna mentioned that He Himself had made the preparations of His return. As soon as the haughty *yadvas* were eliminated He would be back to His *Vaikuntha*. If they were not eliminated they would destroy the balance of life on the earth.

Hearing Srikrishna all the *Devas* left for their abode. After their leaving bad omens were noticed in Dwarka. The elders of Dwarka assembled near Him and apprised Him the recurrence of bad omen. Srikrishna mentioned that *yaduvansa* had been afflicted by the curse of the sages. He advised them to immediately leave for the *Prabhash kshetra* which was considered to be very sacred. There, the God *Chandarma* was cured of his disease which had inflicted him due to the curse of Daksha. *Yadvas* were also required to offer their oblations to the *pitra* and *devas*. *brahmins* must also be honored with due respect. Such actions might help us in crossing over the impending crisis.

When Udhava, a close devotee of Srikrishna learnt about His advice to depart

for Prabhash kshetra, he came rushing to Him with a heavy heart. He submitted to Srikrishna that He could have stopped the effect of the curse of the sages but He didn't do that. It meant He Himself wanted the elimination of the *yadvas*. He further mentioned that he wouldn't be able to sustain the life for half of a moment if He departed from the earth.

### 11/7 Story of eight teachers : earth to pigeon

When Srikrishna heard Udhava expressing his apprehension about Him for His imminent departure from the planet Earth, He confirmed in affirmative. He informed that Brahma and other gods had also come to Him for His early departure. It was a fact that He would be leaving very soon. He mentioned that *on the seventh day the ocean would submerge the entire Dwarka*. The *yadvas* would be completely annihilated by their own feud and jealousy to each other. The moment He would leave the earth, *Kali yuga* would begin, and there would be escalation of evil events all around. He advised Udhava to leave the place and move freely. He must practice to concentrate inward to enjoy the merging of the entire universe in his conscious-self.

Commanded thus by Srikrishna, Udhava bowed down his head on His lotus feet. He further made enquiries to enlighten himself.

In order to understand easily, Srikrishna cited the dialogue taken place once between the King Yadu and a young mendicant Duttatreya. The king had enquired similar question from the mendicant, "How a mendicant, although not involved in performing any worldly actions, was filled with his self-contained pleasure?" Duttatreya replied, "He had accepted several *gurus* in his life. His *gurus* were Earth, Air, Sky, Water, Fire, Moon, Sun, Pigeon, Python, Ocean, Moth, Bee, Elephant, Honey extractor, Deer, Fish, Sex worker, *Kurar* bird, Boy, Maiden girl, Arrow maker, Snake, Spider, and *Bhrungi* insect."

He mentioned, "**Earth** taught him endurance. What ever is done on the earth, it doesn't resist nor protest. The features of the earth, i.e., mountains, trees etc. are equally educative. They all reflect full endurance."

"**Air** taught him to be contented. Body doesn't possess it rather it is satisfied with its limited small quantity. The external air taught him to be a carrier only. The air carries the essence (good or bad) but it is not soaked by it. On carrying it farther it disowns it. Similarly the being should work like a dispassionate car-

rier of the body rather than being lost in the body it self” , mentioned Duttatreya.

“**Sky** taught him to be possessed with the infinity. All incidents of fire, rain, summer, winter occur under the sky but it is not affected by it. It never involves in the activities going on under it. Similarly, the self-soul should be free from all the happenings” ,continued Duttatreya.

“**Water** taught him to be a great reliever and cleaner. Everything is cleaned by it. It makes the things cool also. The water of the Ganga cleanses the sins. Similarly one should be a cleaner and reliever of heat and thirst” ,was the lesson of Duttatreya.

“**Fire** taught him to be a great absorber. The fire never possesses and stores the thing for the future. It burns bad and good elements immediately. Similarly one should not be possessive rather all good and bad elements should be burnt down immediately by the fire of penance and meditation” ,was the next lesson.

“**Moon** teaches to be a dispassionate watcher of the incidents of waxing and waning. Waxing and waning may be with the body but the soul is untouched” , was the lesson from Moon.

“**Sun** absorbs water but gives that back as rain. Similarly soul should absorb through senses but need to discard that without any attachment” ,was his next lesson.

“One shouldn’t be too much attached to anything or any body otherwise one has to pass through the misery of a **pigeon** who lived on a tree. He was always accompanied by his female partner. Both worked for the satisfaction of the other. Gradually they were blessed with a few offspring. Once when they were out to collect food for their fledglings a hunter came and trapped all their offspring. The female pigeon, on return, saw the children in the cruel hands of the hunter. She stormed into the trap. The male partner although thought much about their condition and imminent death but couldn’t resist and fell prey to the hunter. They all lost their lives. This story suggests to the householders’ attachment to the kith and kin which finally leads to the destruction of one and all” ,was his further lesson from his eighth *guru*.

### 11/8 Nine more teachers: Python to Pingla (a sex worker)

“**Python** gets food without any effort. Whatever comes to him on its own, he

takes that, otherwise he remains hungry without any concern. Similarly, whatever comes through the fate one should feel satisfied with that” ,he continued with his lesson.

“**Ocean** always remains stable and doesn’t show any sign of increase of water during rains nor shortage during the summer. The devotees of Narayana should always be composed in the meditation on Him; the accrual of wealth or its shortage should never cause any detraction of his contemplation, neither it should be reflected in his behaviour” ,was the lesson from the ninth *guru*..

“**Moth** dies over the charm of the glowing flame. One should avoid doing this by way of running after a fair sex” ,was the lesson from the tenth *guru*..

“**Bee** collects honey. Its life is also either lost or in danger when the extractor drives them out by burning fire around the beehive. Bee collects honey wandering from flower to flower. One should also collect knowledge referring several scriptures one after another” ,was the lesson from the eleventh *guru*.

“Those who trap an **elephant**, raise the mock up of a female elephant over a ditch. The ditch is camouflaged with the green grass and bushes. The elephant, at the sight of the female partner, runs to that and falls into the ditch. One should not always be after women. It is a ditch of trap in the life” , was the twelfth lesson. .

“**Honey extractor** teaches us not to unnecessarily collect wealth. It should either be always consumed for personal comfort or earned to suit the present requirement. Any excessive possession meets the fate of the honey collected by the bee” ,was the thirteenth lesson.

“The message of a **deer** is to refrain from listening to the songs satisfying sexual senses. The hunter traps the deer by playing the enchanting music. A sage named Rishyashringa was born from the womb of a deer. He was entrapped by the musical scene presented by a beautiful women’ ,was the fourteenth lesson.

“**Fish** lose its life under the greed of food of an angler. One should restrain on the demand of the taste and the palette” ,was the fifteenth lesson..

“**Pingla** was a sex worker. She stayed in Mithila, the capital of the king, Videha. Under the greed of earning wealth, once she dressed herself and stayed outside to attract some rich men. All men coming that way appeared to be her prospec-

tive customer. Hours of the night passed but she didn't get any customer. She couldn't sleep also. Her restlessness culminated into dawn of renunciation in her. She composed a song in which she expressed the futility of expectation. The genesis of all troubles is the expectation. One should live without that. The greatest expectation is the inner dwelling God. He should never be lost sight of and one must be contented when the mind rests on Him only. When she discarded the expectation from others she slept well at night", was the sixteenth lesson.

### 11/9 Seven more teachers: *kurar* (bird) to *Bhrungi* (wasp)

"One **Kurar bird** was once holding a piece of meat. Other birds surrounded her and attacked to snatch that piece of meat. Her life was in danger. When she discarded that piece of meat she was free from all the threats. The message is possession invites threat; therefore be dispassionate", was the seventeenth lesson.

"A small **child** is carefree and so trouble free. The one who is beyond the influence of attributes of *prakriti* (*satva, raja, trama*) is immersed in self-pleasure like a small child", was the eighteenth lesson.

"Once a **maiden** was alone at home. Some visitors came to her. To treat them she began preparing some rice after thrashing the paddy in a mortar with pestle. The movement of her hands caused bangles create audible sound. She began breaking them one by one. Even when two bangles were on each of her wrists, the sound was there. She kept one bangle on each wrist and there was no sound. If several people stay together, like bangles on her wrist, chaos is bound to be there. Even two persons keep talking. It is better to stay alone and enjoy the self-pleasure", was the lesson from the nineteenth *guru*..

"One **arrow-smith** was engrossed in perfecting his produce. He couldn't even notice the passing of the army of the king. The mind of a mendicant must be fully concentrated over the self to enjoy the ultimate happiness", was the twentieth lesson.

"Like a **snake**, a mendicant, must be a lone wanderer. The happiness lies in refraining from building any resort, as a snake always enjoys other's hole and never makes any hole for its stay", was the twenty-first lesson..

"A **spider** in a pastime engagement creates cobweb and then consumes them



all at the end. The Almighty is like that Who creates the world and wraps them all at the end” ,was the twenty-second lesson.

“A buzzing **wasp** takes a worm and keeps it in the hole of its stay. The wasp buzzes around the hole continuously. The scared captive worm always contemplates about the wasp’s buzzing. Ultimately, without discarding its body, the worm adopts the buzzing characteristic of the wasp. If someone contemplates over any form either under the influence of fear, animosity or friendship he attains that form” ,was the twenty-third lesson.

Duttatreya mentioned further that he learnt from his **body** also. “The sense organs are like several wives of a man. Each one draws him towards herself. The eyes look to enjoy beautiful faces; the nose wants good fragrance; the ears prefer good songs; the tongue seeks tasty food; the skin demands contact with fair sex. All such detractions lead to no where. The life, thus passes purposelessly. Be careful of the body, and have full restraint on its organs. The peace to self would arrive if the body is restrained” ,was the twenty-fourth lesson.

Duttatreya explained to Yadu,” The birth of a human being is superior to all the other lives of animals, plants etc. A human being is endowed with the mental faculty of reasoning. This makes him realise the benefit of getting closer to the almighty God, Narayana, the Creator. The pleasure of passion is available to all the beings including human beings. The faculty of realisation of His eternity is limited to a human being only. Therefore, the life of a human being is the most important compared to the life of the other creatures. On creating the human being, the Almighty was also very satisfied. Such rare life should not be allowed to go waste.”

Srikrishna mentioned to Udhava that Duttatreya had thus enlightened the king Yadu. “Udhava should also learn immense lesson from this story” ,Srikrishna reminded him.

### 11/10 The futility of the worldly pleasure

Srikrishna advised Udhava to surrender to Him and follow the commands of the scriptures (*Geeta* etc.). One must discard the actions leading to outward attraction towards the pleasure of the senses. He must involve only with the actions which create inward orientation towards Him only; this would also make him dispassionate.

“In doing so one should observe *Ahinsa* (nonviolence). According to the convenience of his physical strength one may observe the rules of bathing etc. The strict observance of *yama* and *niyama* may be subdued but the worshipping *Guru* as my representative is paramount to all. He should not take the body as the soul” ,advised Srikrishna.

“Enjoying pleasures of the world through sense organs, and family association is transitroy like a mirage. Similarly the pleasure of the heaven is also short lived. Once the account of the good deeds depletes, one is thrown out from heaven. Again, life cycle of birth and death takes place” ,was his further warning.

Udhava further queried as to how soul being the master of the body is not bonded to the outcome of the good and bad deeds performed by the body. “How does a bonded and a free soul behave ?” , he wanted to be enlightened.

### **11/11 The attributes of the bonded and free souls, and devotees**

Srikrishna revealed, “*Atmvidya* keeps one free, and *Avidya* causes the bondage. This means the ignorance about the status of soul is bondage, and once one understands the status of soul, he attains salvation. The body is like a tree. The heart is the nest wherein two birds live. One is *Jeeva* (individual), and the other is *Ishwar* (God). *Jeeva* is prone to be involved with the sense and action organs of the body; *Ishwar* is a mute witness only.”

“It is one or combination of thee *gunas* (*satva, raja, tama*) which appear to be the driving force behind the *Jeeva*’s involvement” ,Srikrishna exhorted Udhava to be dispassionate and remain only a witness to what ever was happening all around. “ It was essential that one must devote time in listening and chanting of My performances related to various incarnations. One must perform all the worldly deeds, offering them as a worship to me” , He mentioned.

Udhava further wanted to know about the characteristics of a saintly devotee. Srikrishna mentioned, “A true devotee is full of compassion. He never has any animosity to any being of the creation. His food intake is marginal and is taken only for survival. He does all works as a worship to me. He respects all of my idols in a temple. He devotes some of his time in the development and upkeep of my temple.”

### 11/12 The significance of a devotee's Association

Srikrishna expressed to Udhava that the one who kept the company of His devotees was most affectionate to Him. He cited the example of Vrutasur, Prahalad, Vrushparva, Bali, Banasur, Maya-danava, Vibhishan, Sugreeva, Hanuman, Jambvan, Gajendra, Jatayu, Tualadhar Vaisya, Dharmvyadha, Kubja, *Vraj Gopis* and others. They were never famous for their knowledge and learning of Vedas. They had made their imprint by of their devotion and holy association with His devotees. He advised Udhava to surrender to Him only, leaving aside all his apprehensions of appropriate or inappropriate actions in the life.

Udhava further enquired of guidance whether only surrender to Him would work or he must be involved in the life in taking the appropriate actions (*swadharma*) also.

Srikrishna elaborated, “Narayana is invisible but there are manifestations of His omnipresence. He enters first the *Mooladharchakra* as *Para Vani* (special sound audible to Yogic performers). The same when ascends to *Manipoorak chakra* (at the navel) it becomes *Psyanti Vani*. Ascending further to the throat it reaches *Vishudhi chakra* and it is in the form of *Madhyma Vani*. From there it comes to the mouth and founds expression in various alphabets of the spoken languages; it is called *Vaikhari Vani*. The analogy is with the invisible fire present in the space around us. When intensive effort is made by rubbing two dry wooden pieces it manifests and with the help of the air it transforms from a flash to a regular fire. Similarly the indirect *Shabd-bramha* (sound god) manifests from *Para* to *Vaikhari*.”

“The entire world is His manifestations. He is like a cotton in the cloth. The worldly tree has its root in *papa* (sin) and *punya* (sacred deed). The innumerable tendencies form the subtle roots in the soil. The three *guna* form the base stem. Five elements are the main branches. The five senses (sound, form, etc) are the sap, and eleven sense organs make the upper branches. The barks are made of *vata* (air), *pitha* (bile), *kapha* (phlegm). It bears fruits as happiness, affliction, salvation, and indulgence etc. Two birds nest over it , *Jeeva* and *Ishwara*” , He mentioned further..

Srikrishna exhorted Udhava to comprehend properly the formation of the tree and act accordingly. The welfare lies in surrendering to Him only which could

well be achieved by keeping association of holy devotees.

### 11/13 The teachings to Sanakadik

Srikrishna further elaborated about *gunas*, “The *gunas* are not the attributes of the soul. It characterize the nature. Efforts need to be made for having prevalence of *satva*. Sages attain *satva*, ignore *raja*, and condemn *tama*. The life element, water, people, country, time, deeds, meditation, *mantra* and *sanskar* (rites) need to be *satvic* for the prevalence of *satva guna* in the life. The body-consciousness is destroyed by practicing *satvic* way of life.”

Udhava further enquired that when the beings knew about the cause of the affliction being the indulgence in sensual pleasures, why they didn’t mend their ways.

Srikrishna pointed out, “The prime cause is the prevalence of *raja guna*. The way out only is to initiate one’s mind on me. This could be done by yogic practices of controlling inhaling and exhaling breaths by constantly meditating upon Me only. He cited an example of Sanakadik sages who attained me through the yogic ways.”

Once Sankadik getting apprehensive of *Chitta* (intellect) and its indulgence in *gunas* went to Brahma and enquired about that. Brhma couldn’t find a way to explain the issue. He meditated upon Narayana. He appeared in the form of a royal swan. Sankadik led by Brahma came to Narayana. The royal swan could eventually eliminate the doubt from their minds.

### 11/14 Bhakti yoga and meditations

Udhava reiterated about varieties of ways available for self enlightenment. *Bhakti* (devotion) being prime among them need a better elaboration. Srikrishna explained it further. The Vedic ways had disappeared when the great cataclysm took place. At the commencement of the creation, He explained it to Brahma. Brahma passed it on to Manu. Subsequently it was handed over to the seven sages Bhrugu, Angira, Marichi, Pulaha, Atri, Pulastya and Kratu. The descendants of the seven sages picked it further.

Srikrishna emphasized on meditation and constant contemplation about Him only. Although the sensual happiness has strong force of attraction, the contemplation upon Him would gradually help in eliminating the indulgent tendencies.

Udhava queried about which of His forms to be most appropriate as an object of constant meditation.

Srikrishna elaborated the steps involved, “One must sit erect with hands in the lap. He should fix his vision on the tip of the nose. This should be followed by inhaling, restraining and exhaling of the breath. The reverse cycle of exhaling, restraining and inhaling also need be followed one after the other. This will facilitate establishing the concentration. While doing this one must meditate on the letter **AUM** inscribed in his heart. This must be done thrice in a day.”

When the practice of controlling the breathing consolidates, one should advance his stage thus, “ He should imagine that the heart is like a lotus flower. The stem is upward and flower has blossomed upward with eight petals. The periphery is golden. In the center of the flower sun, moon, and fire are placed one over the other. Finally His dark rain–fed cloud complexion (*shymala*) is imagined inside the fire.. He has four arms decorated with *sankha*, *chakra*, *gada* and *padma*. The varieties of gems with gold adorn his various limbs ear with ear rings, chest with *kaushtabha mani*, the crown over the head, the tinkling anklets in the feet etc. His face is lit with His benign smile. One must meditate on all the limbs one by one, and then think about the entire form, and finally concentrate on His smiling face. Imagining thus, he may merge Him in himself and himself in Him.”

### 11/15 The *siddhis* and their attributes

Srikrishna mentioned, “When one begins consolidating his concentration on Me several yogic powers dawn on him. There are eighteen such powers among which eight directly stay with Him. The balance ten are attained by observing *satvic* practices.”

He continued, “Three powers, *anima*, *mahima* and *laghima* belong to the physical body. The power to control sense organs is *prapti*. The items of this world or the other world are obtained by *prakamya*. The control over *maya* is done by *ishita*. Indulgence free life is obtained by *vashita*. To meet all the comforting wants is done by *kamavasayita*. All these eight powers are under His control, and He bestows them on the blessed ones. “

“The other powers are capable of keeping one free of hunger, one can move to any desired place both with his mind and body; he could know other’s mind; the

movement of sun, moon, stars, water, and air could be controlled by some of the yogic powers” ,He mentioned further.

### 11/16 His divinity

Udhava mentioned that He was the observer and the observed both. How come that happened that a being was not able to see you. Surrendering to His lotus feet he wanted to know more about His divinity which sages either were not able to comprehend fully.

Srikrishna informed, “When Arjuna was at a loss on the battle field he had put similar query to Him. Arjuna had developed a misconception that he was the doer and killer of all the enemies. At that time I had shown him my cosmic form which covered the entire objects perceivable by a human being. I am in omnipresent.” He continued and said, “However, a few counting could be made and they are :

Among the subtle things I am *Jeeva*; I am *AUM*; Among verses I am *Gayatri*; Among the gods I am Indra; Among Vasu I am *Agni* (fire); I am Vishnu among twelve Aditya (suns); Among Rudra I am Nila-lohita; Among *brahma-rishis* I am Bhrgu, Among the royal sages I am Manu; Among *deva-rishis* I am Narada; Among the cows I am Kamdhenu; Among *siddha* I am Kapila; Among the birds I am Garuda; Among *prajapatis* I am Daksha; Among *pitra* I am Aryama; Among the demons I am Prahalad; Among the stars I am Moon;

Thus among all the categories of lives, beings or objects visible or invisible I manifest among them.”

### 11/17 Varnashrama – Brahmcharya and Garhasthya

Udhava wanted to know more about the *dharma* enabling one to consolidate in the devotional cult. He mentioned to Him, “Long back You manifested in the form of a *Hansa* (royal swan) but the teachings had gone out of memory. In order to renew the whole thing, he prayed Him again to elaborate on the lost spiritual ways.”

Srikrishna stated that in the *Satya yuga* people had one community only and that was called *hansa*. Every body was self-contained and perfect (*krit-kriya*) which attributed the name of the era as *Krita-yuga*. *Pranava* (*AUM*) was the only *Veda*, sole source of scripture. He Himself was in the form of a bull repre-



senting the *dharma*. The four feet of the bull were *Tapsya* (penance), *Shauch* (purificatory rites), *Daya* (compassion), and *Satya* (truth).

“The following *yuga* was *Treta*. I manifested as *ygya*. The Veda appeared from my heart and they were in three categories – *Rik*, *Yaju* and *Sama*. From them were created three *ygya* performing priests: *Hota*, *Adhvaryu* and *Udgata*” , He mentioned.

*brahmins* were born from His mouth, *Kshatriya* were born from His arms, *Vaisya* from His thigh and *Shudra* from His feet. The four *varnashrams* were also born from Him only. The loin produced householders (*grahsth-ashrma*), heart produced *brahmcharin* (celibates), from the chest came *vanaprstha* (hermitage), and from the head was born the *sanyasa* (recluse).

The attributes of the *varna* and the *ashrama* were linked to their place of genesis from the *Virata purusuha*. *brahmins* demonstrate the attributes of *shama* (control of mind), *dama* (control of senses), *tapsya* (penance), *pavitrata* (purity), *santosh* (contentment), *kshama-sheelta* (endurance), *bhakti* (devotion), *daya* (compassion) and *satya* (truthfulness).

*Kshatriya* have *teja* (brilliance), *bala* (strength), *dhairya* (courage), *veerata* (valour), *sanhansheelata* (endurance), *udyogsheelta* (enterprising), *sthirta* (stable), *brhmin –bhakti* (regard for *brahmins*), *aisvarya* (supremacy).

*Vaisya* have *astikta* (god fearing), *dansheelata* (charity), *dambha-heenata* (arrogance-less), *brahmin seva* (brahmin service), *dhansanchaya* (possession of wealth).

*Shudra* have faith in the service of *brahmins*, cows and gods, and satisfy themselves from the service only.

*Brahmacharin* is the stage of life of studentship for acquiring knowledge of scriptures. He must obey all purity and perform the mental recitation of *Gayatri* both in the morning and the evening as directed by his *Guru*. The form of *Guru* is of God to him. He must resort on alms and before taking anything obtained from the alms he must seek the permission of his *guru*. He should never imagine to be in the company of women.

On completion of *Brahmcharin* (studentship) stage of life, if one wants, he may opt for the married life. With due permission of *guru* and parents he may

do that. In the married life of a householder he must be faithful to his *ashram* attributes. *brahmin* may earn his livelihood by teaching, and performing *ygya*. In absence of the same he may opt to pick the grains left over in the field after harvesting. During his household life, he should never forget Him. He must perform all his duties of rearing the family as a duty assigned by Him and not by indulgence of lust or comfort. Devotion to Him is paramount and one should never forget Him.

### 11/18 The duties of *Vanaprashtha* and *Sanyasin*

The third part of the life is of *Vanaprashtha*. It requires to be spent in the hermitage in the jungle alone or with the wife. Wife may be allowed to stay back at home with the children. Minimum care of body is required; nails and hair must not be trimmed. One should take bath thrice a day by wading through the water. In summer he should be amid fire, and in rains open air is the resort. In winter one need to be in neck deep water. His cloth would be tree barks and may cover himself with grass or deer skin as required. The food should be the one obtained as roots and fruits of the forest. The roots may be roasted in fire if required. The penance of *Vanaprashtha* life must be for Him only without resolving to attain any other worldly objectives.

At the end of *Vanaprashtha* one may opt for *sanyas*. During *vanaprashtha* one goes thin with hardly any flesh, and only veins are visible on the body. Before undertaking *sanyas* one must perform fire oblation under the guidance of the *ritwiz* and sacrifice everything in His favour. Once one is inculcated into *sanyas* he must move free on the earth. Use of fire for his personal purpose is prohibited. His cloth would be limited to loin only. He must be truthful in all his words and deeds. In *sanyas* there are three essential symbolic batons: silence for words, utmost relaxation to the body, control on breathing (*pranayam*). He need to resort on alms from not more than seven houses of good family record. Alms should never be collected from the house of butchers and hunters. He should always remain alone. Towns and villages are to be visited only for the alms. Thereafter he must be alone outside the habitation. He should never indulge in any discussion with any body nor he should propagate any ritualistic practices.

The main observance for a *sanyasin* is *shanti* (peace) and *ahinsa* (nonviolence). For a *vanaprashtha* the main duty is penance and devotion. For a *grahstha*

(house holder) the duty is to protect the beings and perform *ygya*. For a *brahmachari* the service to the *guru* is the prime duty.

“In *vanaprashtha* one must practice of contemplating on Me constantly. I need to be visualized in all the beings” , He pointed out to Udhava.

### **11/19 Devotion, knowledge, and other disciplinary practices**

The persons with knowledge from scriptures constantly meditate on Him. The body is considered as destructible and there should never be any bondage with it.

Udhava further wanted to be enlightened about the necessity of renunciation. He also wanted a perfect knowledge about the devotional practices. Srikrishna stated that during the Mahabharata war Yudhishtir was in a dilemma. He went to Bheeshmapitamaha who was waiting for an auspicious period for his ultimate departure. Srikrishna also happened to be there. What Bheeshmapitamaha explained to Yudhishtira is as follows.

The actions performed aimed to attain the happiness of the heaven are never to be done. The heavenly pleasure is always temporary and prone to decay. Effort should always be made to attain Him, Narayana only through His constant meditation. Srikrishna repeated further Bheeshma’s lessons about achieving Narayana, “Those who want to be my devotee must do the following:

- Love listening My stories
- Chant My names and performances
- Pray Me through scriptural recitations
- Worship and prostrate before me in salutation
- Respect my devotees more than Me
- Surrender all the wants in My favour
- Perform all *ygya*, penance in My name as my duty

Such practices generate *satva guna*, and one attains Me.”

Udhava raised several queries and they were about various topics and disciplinary practices: *Yama, Niyama, Sham, Dama, Titiksha, Dharirya, Dana, Tapsya, Shoorta, Satya, Rita, Tyaga, Ygya, Wealth, Dakshina, fool and learned, good path, bad ways, Heaven and hell, rich and poor, miser, and God.*

Srikrishna mentioned, “*Yama* and *Niyama* are twelve each in number. The

former has *Ahimsa* (non-violence), *Satya* (truth), *Asteya* (abstain from stealing), *Asangta* (refrain bad company), *Lajja* (shame), *Asanchya* (non-possession), *Brahmcharya* (celibacy), *Maun* (silence), *Sthirtha* (firmness), *Kshama* (pardon) and *Abhaya* (fearlessness)."

"Twelve *Niyama* are *Shauch* (purification), *Japa* (mental recitation), *Tapa* (penance), *Havana* (fire offerings), *Shradha* (respect), *Atithiseva* (honouring guests), My worship, pilgrimage, Helping others, contentment, *Guru* service", He pointed out.

Continuing further He said, "Fixing of mind on me is *Shama*; controlling the senses is *Dama*; bearing all sorts of trouble in performance of duties is *Titiksha*; to win the palate and sense organs is *Dhairya*; discarding all sorts of wants is *Tapa*; Valour is to win over the sense organs; Visualizing God in all beings is Truth; Soft and true words are *Rita*; Non-indulgence in actions is *Shauch*; Discarding all the desires is *sanyasa*; *Dharma* is the wealth; I am *ygya*; *Dakshina* is the sharing of knowledge; *Pranayam* is the strength; My devotion is *labha* (profit); Shame is refraining from sin; The destruction of desire for both affliction and happiness is Pleasure; The arrogance makes fool; consciousness about salvation and bondage is learning; Good path leads to Me; the wavering of mind is bad ways; Heaven is through *satva guna*; Hell is through *tama guna*; The body is the real house; Poor is one who is discontented; Miser is not able to control the senses; Independent and capable is God."

### 11/20 *Gyan yoga, Karma yoga, Bhakti Yoga*

While explaining several attributes, Srikrishna confirmed, "Those who have reached the dispassionate stage of expecting no return from the actions are *Gyan Yogi*. Those who have passion for the work, and were not free from the expectation of return, but didn't get afflicted in adverse situations are *Karma Yogi*. Those who are neither indulged nor free from the want of actions, but their actions of the past lives had kindled their affection and interest in listening to God's glory are *Bhakti Yogi*. "

### 11/21 System with merit and demerit

Srikrishna clarified, "Either of the three ways – *gyan, karma or bhakti* could be practiced to attain Him. However, firm faith in observance of Dharma is called the merit, and the reverse is demerit. One should not be driven by his

desire or passion rather should go by the commands of the scriptures.”

“The observance of the command of the scripture for the one group of people is merit for that group where as for the other that may be a vice. For a *brahmin* the practice of *sandhya–gayatri* is a merit; the same practice if performed by a *Shudra* ignoring his other relevant obligations becomes a fault for him. The business of milk etc. is prohibited for a *brahmin*, where as for a *vaisya* the same is a duty”, He mentioned further.

“The Vedas have three sections separate for each – *karma* (ritual/ action), *upasana* (meditative worship), *gyan* (knowledge). In all the three sections the inference is oriented towards Me only. All actions, worship need to be offered to Me and the ultimate knowledge is about Me only”, pointed out Srikrishna further.

### 11/22 Various aspects of the truth

Udhava wanted to know the correct number of *tatva* (spiritual building blocks). Some of the sages counted it to twenty eight (nine + eleven + five +three). Others mentioned it varying from four to twenty five.

Srikrishna confirmed, “All the systems of counting are correct. Some take them separately, where as some go by major categorisation. Some take it to be twenty six on the logic that twenty four are from the elementary building blocks, twenty fifth is *Purusha* (cosmic God), and the twenty sixth is He Himself. Those who support twenty five blocks only, merge the *Jeeva* and *Ishvara* in one. The supporters of twenty eight add three *gunas* (*satva, raja, tama*) to the twenty five blocks. “

Frurther He said, “The **nine elements** out of twenty five are *Purusha, Prakriti, Mahatatva, Ahankar, Akash, Vayu, Teja, Jala and Prithvi*.

**Eleven elements** are made of five action organs plus five sense organs plus one mind. The action elements are *Vak, Pani, pada, payu, and upastha*; the sense organs are *shrotra, twacha, chakshu, Nasika and rasna*. **Five objects of knowledge senses** are *Shavda* (hearing), *Sparsha* (touch), *Rupa* (sight), *Rasa* (taste) and *Gandha* (smell).”

He continued, “Some people consider the action organs as attributes of the sense organs. They don’t consider them separate. Rather from their point of view, only **seven primary** elements prevail. They are **five** *Akash, Vayu, Teja,*

*Jala* and *Prithvi*; **two** are added to them – *Jeeva* and *Ishvara*. Some merge the last two in one and thus they take only six elements only.”

“There are others who take only four blocks – *atma*, *teja*, *jala* and *prithvi*. Those who support seventeen elements take five + five + five + mind + soul. The one who merges mind and soul together take only sixteen elements” , He further clarified.

“Still there is a group which takes only thirteen elements: five + five + mind + *jeeva* + *parmatma*. The supporters of eleven merge mind , *jeeva* and *parmatma* in one *atma* only” , thus He continued further.

“The one who takes only nine elements considers five + *mana* + *vuddhi* + *ahankar* + *Purusha*” .

“All count the same; only difference is their taking subtle and broad categorisation” , explained Srikrishna.

Udhava further mentioned that *Prakriti* and *Purusha* were although two different entities still they appeared to be one by way of merging of their manifestations on several occasions. He wanted further elaboration.

Srikrishna pointed out that they were definitely two entities like the body and the soul.

Udhava queried as to how the soul being absolute one was carried by a body from one birth to another.

Srikrishna clarified, “Mind of a being is manifestation of his past *karma*. Based on the past experiences and record of the *karma* the mind is linked to the five sense organs and they together formed the *linga sharira* (human body). By misconception, the soul takes the body as the goal, and thus travels from one birth to another. The indulgence in worldly pleasure is like the image of the trees and moon formed in a water body. Whenever the air disturbs the still surface of the lake water, the ripples form over the surface. The images of the trees etc. also shake with the ripples where as the fact is that trees etc. are never shaken to the extent they appear in the disturbed image of a water body. Similarly the soul has to be kept free from the requirements of the body to get rid of the cycle of life and death. The sages and enlightened ones forgo the mischief of the ignorant people; similarly the soul is required to ignore the indulgence of



the mind and the body.”

### 11/23 The story of a *brahmin*

The story relates to an incident how a *brahmin* demonstrated his endurance against all the misdeeds of the evil minded people. Srikrishna narrated the story thus to Udhava.

In the ancient city of Ujjain there lived a *brahmin*. He had inherited huge wealth from his forefathers. He himself was a great miser and had incurred the displeasure of all his kith and kin. In course of time, for he didn't offer due share to the gods, he lost his wealth. He became a pauper.

The abject poverty ignited his sense of true knowledge in him. He became enlightened by way of understanding the transitory nature of the worldly pleasure. He became a mendicant and resorted to alms. He resolved to maintain silence. Although people jeered at him, he did never indulge in reply. Despite all mischievous acts of people on him he never broke his silence. He developed renunciation in true sense. He could realize the futility of the worldly wealth.

“While taking food the teeth takes a false bite on the tongue and the tongue is injured. Who is to blame?” , None, contemplated the *brahmin*. On the similar analogy he did never express his anger over the misdeeds of the people perpetrated upon him. He accepted the entire happenings as inevitable. He became a self-realized person.

### 11/24 *Sankhya Yoga*

*Bhagwan* Srikrishna pointed out to Udhava that all the objects and the observer in the world was He Himself. “The same is called *Prakriti* and *Purusha*. The *gunas*, *ahankar* etc. combined together to form the [cosmic shell](#), My favorite place of stay” , He mentioned.

He continued, “The causative *Prakriti* thus formed the large body of water around the cosmic shell and I stayed there as Narayana. Later, Brahma came out of Me, and by dint of his great penance he could be able to create *Bhu*, *Bhuva*, and *Swah*, i.e., Earth, Space and Heaven. Gods stayed in Heaven, the lesser beings stayed in the space between the earth and the heaven. The earth became the abode of mainly the human beings. “

“The other higher worlds of *Marhrlok* and *Tapalok* became the abode of *siddha*.

For the demons and other *naga* (serpents), the worlds below the earth had been assigned, and they were called *Atala*, *Sutala*, *Vitala* etc. The excellence of *Yoga* takes one to the *Mahar* and *Jana lok* etc. The *Bhakti yoga* takes one to My absolute place of stay – *parama dhama*” , He revealed.

“The entire creation is sustained as long as I resolve it to be so. The moment I resolve the wrapping up the creation, the cycle of destruction sets in and finally all the beings and objects merge in Me through the process of successive merging” , continued Srikrishna.

### 11/25 The attributes of the three *gunas*

Srikrishna continued, “The *satva guna* manifests itself in the practice of *Shama* (restraint of mind), *Dama* (restraint of senses), *Titiksha* (endurance), *Viveka* (wisdom), *Tapa* (penance), *Satya* (truth), *Daya* (compassion), *Smriti* (remembrance), *Santosh* (contentment), *Tyag* (sacrifice), *Shradha* (reverence), *Lajja* (shame), *Atmarati* (self enjoyment), *Dana* (charity) etc.”

He mentioned, “The indulgence of *Raja guna* include the acts of *iksha* (desire), *praytna* (effort), *ghamand* (arrogance), *trushna* (hankering), seeking charity from the gods, stubborn nature, loving one’s own fame, passion of pleasure etc.”

He pointed out, “The *Tamo guna* attracts: anger, greed, lie, violence, hypocrisy, quarrel, affliction, sleep, fear, laziness etc.”

“Various combinations of the above mentioned *gunas* work in the life of a being. All dispassionate performances done in My name and favour are *satvik* leading one to the higher *loka*. The passionate life brings back a life of misery and affliction” , He further pointed out..

### 11/26 Renunciation of Pururava

Srikrishna emphasized to Udhava that the human body was the greatest source of opportunities to attain Him. “One should shun all the companies in which only worldly pleasures are aimed. Pururava had been misled in his concept due to the lustful company of Urvashi. When she deserted him, he ran behind her naked. Later, he realized his mistake and contemplated deeply about the futility of the worldly pleasure” , He mentioned.

Srikrishna confirmed , “Proper contemplation finally prevailed in Pururava.

Only solution against the worldly miseries is to orient all the tendencies towards Me, and nothing else will be of any use.”

### 11/27 *Kriya yoga* – proper steps in worship

Udhava recalled that *Kriya yoga* had been propounded by Vedvyasa , Bruhaspati and others. Brahma imparted its essence to Bhrgu. It propagated further. Shankara revealed it to his consort Parvati. It is said it is very advantageous to all *varnas* including *shudra* and women. He prayed Srikrishna to refresh its elaboration to him also.

Srikrishna expressed thus, “ The *karmakanda* (rituals in the scriptures) is very lengthy. Generally, the worship to Me is covered in three ways- Vedic, *Tantrik* and the mix of the two. The devotee, according to his status in the *varnashrma* may opt to worship Me using any of the three methods. First he must purify himself and wear *ygopaveet* (sacred thread). Worshipping idols could be made of several materials: stone, wood, metal, clay, sandal, pictures made of sand, gems etc. The fixed idol or moving idol, either could be used. In the fixed one, I need not be invoked daily. For the picture or idol made of sand etc. invocation for arrival and departure has to be essentially made each time of worship. Worship steps including offering bath to Me, would depend upon the material of which the idol is made. Wood, sand etc. may just be symbolically considered to be purified by the recitation of *mantra*. All sorts of decorations to my idol is essential. With full reverence, offering of water, flower, incense, *ghee* lamp, *naivedya* (delicious food items) need to be made.”

Stating further, He mentioned, “The commencement of the worship is done by sitting opposite to the idol or if option is available towards the North and East over a *kusha* grass mat. First, the devotee must perform the *anga nyasa* and *kara nyasa* (symbolic invocation on all the organs). Thereafter, the *mantra* invocation is done. Three small pots for *arghya*, *padya* and *achmaniya* need to be filled with water, and some flowers etc. also should be kept in those pots. After completing the purification of the pots, one must carry out *pranayam* meditating on **AUM** *mantra*. The devotee should with full affection concentrate on Me. He should also invoke *Vimala*, *Utkarshini*, *Gyana*, *Kriya*, *Yoga*, *Prahni*, *Satya*, *Ishana* and *Anugraha*, the nine goddesses. *Sudarshan chakra*, *Panchjanya sankha*, *Komodiki gada*, sword, arrow, bow, mortar and pestle need to be imagined to be established in the eight directions. They all need to be

worshipped. *Vaijanti mala*, *Kaustabha mani*, and *Sri Vatsa* need to be also worshipped. My eight attendants: Nanda, Sunanda, Prachanda, Chanda, Mahabala, Bala, kumuda and Kumudekshana need to be duly worshipped. Garuda should be worshipped in my front. Durga, Vinayaka, Vyasa and Viswakasena are worshipped in the other four corners. “

Stating the procedure further, He told, “My worship need to be done using sandal paste, fragrance, flowers, incense etc. The recitation of sixteen stanza of *Purusha–Shukta* is very dear to me. The burning of *ghee* lamp, and offer of delicious foods are essential in My worship.”

Concluding He told, “At the end, one must offer *ghee* in *agni* (fire) with due Vedic procedure. My divine brilliant form having four hands, with *chakra*, *sankha* etc, *kaushatabha mani*, *sri vatsa* etc. need to be imagined in the fire. The offer of *ghee* need to be done reciting the eight – lettered *mantra*: “**Aum Namō Narayanaya**”. After that, one must respect all the divine attendants Nanda etc. and the other deities invoked during My worship. At the end, one must prostrate on My idol holding My feet with his hands and surrender asking Me to shower all My blessings on him.”

### 11/28 Spiritualism

“The vision of discrimination is the root cause of all afflictions. One goes body-centric and loses the proper sight of the unalloyed soul. He should neither glorify nor condemn others. Same *Ishvara* (god) is omnipresent” , mentioned Srikrishna.

Udhava queried, “Who after all was the sufferer in the world, the soul or the body?” Srikrishna clarified that pure soul did never suffer for it was beyond condemnation by any worldly afflictions. Arrogance, anger, greed, affection to worldly belongings were the cause of all afflictions. By method of negation and elimination one should realize the spiritual domain of Narayana. All the trine attributes: *satva*, *raja*, *tama*; *Jagrat*, *swapna* and *sushupti*; *adhiatma*, *adhibhuta* and *adhidaiva* must be comprehended properly.

“Constant chanting of My name and recitation of My *leela* legends help one cross over all the conflicting situations themselves” , mentioned Srikrishna.

### 11/29 Udhava moved to *Badrikashrma*

Udhava submitted very politely to Him, “ It is very difficult to control the mind.

The technique involving restraint over mind is difficult to be perfected. He, therefore, prayed Him to bless him with the convenient way of getting Him. His ways are incomprehensible; He is supreme and still had established friendship with monkeys in His Rama incarnation. He bestowed His kindness beyond any imagination on a demon child, Prahalad.”

SriKirshna smiled upon him and mentioned about the most secret and sacred *bhagawata dharma*. “The essence of the *bhagawata dharma* is to visualize Him in all the beings and organisms. All actions must be done as a worship to Him, and while doing so the concentration of mind on Him should never be lost or reduced” , He advised Udhava.

Enlightening thus Udhava, Srikrishna commanded him to go to *Badrikashrma*. He should practice all what He taught him. He need to stay there for all time to come enjoying the sacred water of *Alaknanda (Ganga)*.

Udhava shed tears from his eyes wetting the louts feet of lord Srikrishna. Finally, he begged His foot-sandal (*charana paduka*) as an object of worship, and moved to *Badrikashrma*.

### 11/30 The Yadu dynasty destroyed

Srikrishna informed once in His *Sudharma* conference that bad omen were prevailing on Dwarka. He advised the women, children and old to move to *Sankhaodhar kshetra* and the young should go to *Prabhash kshetra*. There the sacred river Sarswati flew westward before falling in the ocean. He advised them to offer oblation and charity to *brahmins* at those sacred places.

As advised, they took boats and crossed to *Prabhas kshetra*. They performed all sorts of auspicious functions and completed the *swasti path* (auspicious recitation) for prevalence of peace. As ordained, they lost their orientation and consumed lot of liquor. This polluted their mind and they, out of unrestrained arrogance, engaged in a fierce fighting. Pradyumna engaged Samb, Akrur opposed Bhoja, Aniruthda conflicted with Satyaki and so on. They all forgot their relationship and lost their calm and equilibrium to pursue the fierce fighting.

When all the weapons, arrows, bows were exhausted they resorted to uprooting the grass grown under the curse of the sages. Those worked like swords. When Srikrishna and Balarama forbade them they attacked on Them also. Srikrishna and Balarama, also out of wrath, began using that cursed grass for their fast

destruction. When all were killed Srikrishna heaved a sigh of relief.

He saw Balarama sitting on meditation on the ocean beach. Soon Balarama through yogic exercise departed for the final abode leaving his mortal remains there.

Srikrishna also sat under a *peepal* tree. He sat on a pedestal such that his right leg dangled down below his seat and rested on earth. His left leg was resting over His right thigh. He was in His four handed, divine brilliant form. In the meanwhile a hunter, name Jara, could see his red and soft left sole from a distance, and mistook that as an organ of a deer. He fatally hit his reddish left sole with the arrow tipped with the iron piece obtained from the pestle of the curse of the sages.

When Jara came near Him, he was at his wits end to see His divine form. He apologized for his mistake. Srikrishna pardoned him and assured him not to worry. He blessed him with a position in the heaven. Immediately a plane carried Jara to heaven.

In the mean while, Daruk, the charioteer of Srikrishna came rushing to Him. He saw all His insignia present and they were circumambulating Him. In his presence the *chakra*, etc. left for the *Vaikuntha*. His chariot along with the Garunda flag vanished in the thin air for His final Abode. Daruk lost his balance. He wept bitterly. Srikrishna assured him not to lose the patience. He advised him to go to Dwarka and inform the people about the end of the Yadu dynasty. Balaram had already departed and Dwarka would be submerged soon in the ocean. All were advised to leave Dwarka immediately for survival, and go to Indraprastha for a safe shelter. Daruka circumambulated Him, and as advised, left for Dwarka.

### **11/31 Sri Bhagwan departs for His abode**

On departure of Daruk, all the gods including Brahma, Shiva, sages, *siddha*, *kinnara*, *gandharva*, *pitra*, *yaksha*, *rakshasa*, *apsara* etc. collected to witness His great departure.

In presence of all in the sky, when flowers were being showered on Him, He closed His lotus eyes. His divine form is an object of meditation for the gods and the sages. He didn't discard His physical form, rather transformed that into a brilliant fire and moved to His abode. No body including any of the gods could see the movement of His body. It was like brilliant flash of the electric



lightening in the sky.

He had taken incarnation as His pastime. He had been able to perform several unimaginable feats. He could retrieve alive with body the dead son of his *guru* Sandipani. Parikshita either was saved in the mother's womb from destruction.

Daruka reached Dwarka and narrated the whole incident to Ugrasena and Vasudeva. They were deeply shocked to learn about the destruction of the *Yaduvansi* and the great departure of Srikrishna. They came rushing to the spot of incidence. Vasudevaa, Devaki, Rohini were shocked beyond recovery on learning of Srikrishna deserting them for good. After loss of consciousness they never regained that and died there. Several *Yadu vansi* women could embrace the remains of their husbands and entered into fire burning them for ever. The principal queens of Srikrishna, Rukmini and others also contemplating deeply on Him, entered into fire.

Arjuna came from Indraprashtha. He could compose himself remembering His teaching of the *Geeta*. He performed the last rites of the *yadus*. He took Vajra, the son of Anirudha to Indraprastha and performed his coronation as king of *yadus*. Except the palace of SriKrsihna, the rest of Dwarka was submerged deeply in the ocean. Even today, Srikrishna is present in His palace in Dwarka for the benefits of His devotees.

The great departure of Srikrishna caused *Pandava* also to quit their monarchy in favour of Parikshita, and they moved to the Himalayas.

**SRI MATE RAMANUJAYA NAMAH****SKANDHA - 12**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**12/1 The Kings' dynasty in *Kaliyuga***

It was pointed out in the ninth *skandha* that the last king in the lineage of Bruhadrath, the father of Jarasandha, would be of Puranjaya or Ripunjaya. His minister, Shunaka would kill the king and would install his son Prdyota as the king. The kings in this dynasty would be called Prodyatna and the kings one after the other would be Palaka, Vishakhayupa, Rajaka, Nandivardhana.

Sishunaga would succeed them followed in his lineage by Kakavarna, Kshemdharm, Kshetrnya, Vidhisar, Ajatsatru, Darbhaka and Ajaya, Nandivardhana and Mahanandi. They will rule for three hundred and sixty years. Mahanandi will have a son from his shudra wife, known as Nanda. He will cause the end of kshatriya monarchy and since then the kings will be Shudra and irreligious in nature. Mahanadi also called Mahapadma will rule the earth with total monopoly.

A *brahmin* called by one of the names, Kautilya, Vastasyayana and Chankya will cause the destruction of the dynasty of Nanda. The state will go in the hands of *Mauryavansi* kings. The first king of Maurya dynasty will be Chandragupta Maurya. He will be succeeded by Varisar, Ashokvardhan, Suyasa, Sangata, Shalishuka, Somsharma, Shatdhanva, Bruhadratha; all will rule for one hundred and thirty seven years. The commander of the army of the king Bruhadratha will be Pushymitra Shunga. He will kill the king and grab the throne. He will be succeeded by his lineage Agninmitra, Sujyeshtha, Vasumitra, Bhadraka, Pulinda, Ghosha, Vajramitra, Bhagawata and Devabhuti.

After Shungvansa, Kanva *vansa* will succeed. The last king of the former would be killed by his minister, Vasudeva. He will rule further succeeded in his lineage by Bhumitra, Narayana, Susharma. The *kanva vansi* kings will rule for three hundred and forty-five years. One shudra attendant of Susharma, will be very

cruel and after killing the king will rule for sometime. His brother, Srikrishna will be the king succeeded in his lineage by Srishantakarna, Paurnamasa, Lambodara, Chibilaka, Meghswati, Atmana, Anishtakarma, Haleya, Talaka, Purushbhiru, Sunandana, Chakora, Shivswati, Gomatiputra, Purimana, Medahshira, Shivskanda, Ygyasri, Vijaya, Chandra vigya and Lomadhi. They will rule for four hundred and fifty six years.

Thereafter, seven Abhirs of Avabhriti nagara, Ten Gardabhi, and sixteen Kanka will be the rulers. Thereafter eight *Yavana* and fourteen *Turka* will rule. After them ten Gurudnada and eleven Maun will be the kings. Former will rule for one thousand ninety nine years and the latter will rule for three hundred years. After Maun, Bhootnanda in the city of Kilkila will be the king. They will rule for one hundred and six years. They will be called Bahnika. After them, a *kshatriya* Pushyamitra succeeded by his son Durmitra will be the rulers. They will rule over several regions of Andhra, Koshala etc.

Thereafter, the king from Magadha Viswasphujee will be the ruler. He will be called Purnajaya the second. He will convert the *brahmins* into Pulinda, Yadu, Madra and Maleksha *varna*. He will be very cruel and on destroying the *brahmins*, *kshatriya*, and *vaisya* will promote the rule of *Shudra*. His capital will be at Padmavati and rule from Hardwar to Pryaga. The advent of *kali* will destroy the brilliance of *brahmins* and the rulers of Aabhir, Shur, Arbuda, and Malwa will be the *shudra*. The coastal of Chandrabhaga, Kauntipuri, and Kashmir will be ruled by *Shudra*. All the successive kings will be short lived and devoid of religious sentiments. They will rule like robbers and hunters. The cruelty, and oppression would be their prime *mantra* in ruling.

### 12/2 *Kaliyuga* incarnation

When Srikrishna departed for His divine abode, *Kaliyuga* began immediately after that. People in general would be cunning and cheat. Those having amassed wealth through any bad means would be honoured in the society. The justice in the court of law would be a buyable commodity. The poverty stricken people would always be hated. *brahmin* would be known not by his sacred conduct rather his art in speech. They would be lying most of the time for their benefit. Sacred thread would be the only symbol left for distinguishing one as *brahmin*.

The rulers will be cruel and robbers. The people would be unsafe under such

rulers. Their property, wives would always be vulnerable to be grabbed. The people would flee to the forests and would be forced to live on the wild roots. For long the rain would be absent.

The observance of religious rites would be a matter of show and would be organised for the sake of earning name and fame only. All nonseasonal weather extremes would be experienced. The maximum life of a human being would be limited to twenty to thirty years. Looking to the deep erosion in religious values, Sri Vishnu would incarnate as *Vishnu-yasa brahmin* in a village named Shambhala. Mounting His swift horse, named Devadutta He would roam around the world eliminating the deadly criminals and robbers.

The incarnation would be famous as *Kalki avatar*. This will be at the transition time from *Kaliyuga* to *satya yuga*. *Sun, Moon and Jupiter will collect together at Pushya nakshatra – in one zodiac sign only*. That will be the advent of *Satya yuga*. The constellation of stars, called *Sapta rishi* would be rising in *Aswini nakshatra*. Their stay at one *nakshatra* would be for one hundred years. At the time of the birth of Parikshita, and that time when Shukdeo recited The Bhagawata to him the *Saptarishi* were at *Magha nakshatra*. This event is considered the advent of *Kaliyuga*.

Shukdeo mentioned that Devapi, the brother of Santanu ( father of *Bheeshma pitamaha*), and Maru of Ikshavaku dynasty were staying in Kalap village. With the command of *Kalki bhagwan* at the end of *Kaligyuga*, they would be beginner of *Varnashrama* system.

### 12/3 Chanting His holy name

The time is the greatest survivor. Everything changes under the cycle of the time. Great kings, monarchs, warriors couldn't survive the cycle of time. They come to meet the end. In *satya yuga* the *dharma* has got four attributes of truth, compassion, penance, and Charity. The people at large would be self-satisfied. They would never be greedy or cruel. In *Treta* one of the four attributes of *dharma* would be eroded. People would be engaged in *Karma kand* (rituals) and penance. In *Dwapara yuga*, violence, dissatisfaction, lying and jealousy would begin raising their head. Out of four attributes of the *dharma*, there would remain only two. People would be famous, and by and large maintainer of the values. In *kaliyuga*, the attributes of *dharma* would erode substantially,

and one quarter would only remain; that too would soon deplete. The cruelty, lying, greed, plundering would be the order of the day.

The final resort of emancipation lies in remembering God faithfully. What is obtained by meditating deeply in *Satya yuga*, performing *ygya* in *Treta*, conducting worship with full rituals in *Dwapara*, is obtained easily in *Kali yuga* by just chanting His holy name.

### 12/4 Dissolution

The end of everything is the game of the nature. The nature also passes through several phases of end called *Pralaya* or dissolution. There are four stages of dissolution: *Nitya*, *Naimittika*, *Prakritika*, and *Atyantika*.

The one day of Brahma is equivalent to one thousand set of four *yugas*. This day of Brahma is called *Kalpa* also. In one *kalpa*, fourteen Manus are made in-charge of administering the moral state. At the end of *kalpa* the dissolution of the cosmos takes place and this is also called the night of Brahma when he sleeps along with his causative lord Sri Hari. This is called the **Naimittik pralaya**. The advent of day of Brahma and coming of night again goes in the cyclic form until one hundred years of Brahma is completed. Then takes place the final dissolution and all the creation is wrapped up in Narayana in the subtlest form. For one hundred years there is no rain. Sankarshan vomits fire and the cosmos is lit on fire. This is followed by continuous rains for one hundred years and everything is under water. The water dissolves the earth mass and there is no existence of the earth at all. Then under the strong wind evaporates water and all-around there is only space and space called sky. This phase of dissolution is called **Prakritik Pralyaya**. This is followed by **Atyantik pralaya** when all the creation is lost and enters the Narayana.

### 12/5 Shukdeo concludes

Sri Shukdeo reminded Parikshita that he should never fear from the curse of snake bite leading to his death. He recalled the several incidents in which the potential gods Brahma and Shankaraa had several times offered their sincere prayer to lord Narayana.

There is no example to compare *Atma* (soul). It could be compared with itself. The example of fire and wood is well known. So long as the oil and wick are together there is light in a lamp. Similarly, the *atma* in contact with the body and

senses has a cycle of birth and death. Once the contact is merged to the almighty Narayana, the cycle of birth and death is eliminated. One must realize the hard truth, and always meditate on Him.

### 12/6 Parikshita gets salvation

Hearing from Shukdeo, Parikshita offered his sincere prayer to him. He expressed his sense of satisfaction in getting glimpse of the real knowledge of the self and the universal spirit. He expressed his deep obligation to him for enlightening not only him but other sages and devotees listening the devotional elaboration for the last one week. He prostrated on his feet and asked his permission to keep silence and constantly concentrate his mind on Srikrishna.

Shukdeo left the place with other sages. Parikshita meditated on Narayana's form. In the meanwhile, the great snake, *Takshak* moved towards him disguised as a *brahmin*. On way he found Kasyapa, another *brahmin*, who was capable of curing the snake bite. *Takshaka* offered him valuable gifts and asked him to go back. *Takshak* came near Parikshita. His bite lit a deadly fire in the body of Parikshita and instantly he was burnt to ashes. Seeing that people began crying for the tragic death of the king.

Janmejya , the son of Parikshita, with a view to avenge the death of his father performed a *ygya* in which invocations were made to forcibly draw all the serpents to the *ygya* fire. Great many of the serpents thus lost their life. *Takshak* under the fear had taken a refuge with Indra. When *Takshak* couldn't come in the fire, Janmejaya asked the *ritwiz* to invoke him with Indra. The *ritwiz* did accordingly and Indra with *Takshak* under the influence of invocation *mantra* were drawn unwillingly to the *ygya* fire. Seeing that, Bruhaspati, the preceptor of gods interfered. He dissuaded Janamejaya in doing so and informed him that *Takshak* was immortal under the blessing of the nectar he had taken. The death and birth is destined according to the *karma* one has performed. Janamejya stopped the invocation, and honoured the advice of Bruhaspati.

### Genesis of the Vedas

The recitation of *Sri Mad Bhagawata mahapurna* was concluded by Sutajee also. He offered his prostration to the *Mahapurnan* and declared its conclusion. In the mean while Shaunaka put another question about the segments of the Vedas.



Suta stated that in the very beginning Brahma had a feeling of *anahata* (vibration of sound) *nada* in his heart. It came in the form of **AUM** which helped understanding the trine attributes of the creation – *satva*, *raja* and *tama*; *bhuva*, *bhuvar* and *swah* etc. He created the alphabets and composed the Vedas from his four mouths. He taught it to his sons Marichi and others. At the end of *Dwapara*, when the memory of people became short, Srikrishna Dwaipayana Vyasa segmented the Vedas into four parts. He gave the first *Rik sanhita* called *Bahvrucha* also to Paila; *Yaju sanhita*, called *Nigada* was given to Vaishampayana; the *Sama* called *chandoga sanhita* was handed over to Jaimini; and Sumantu studied the *Atharva-angirasa sanhita*.

Paila put *Rik* into two parts; one was given to Indrapramiti, and the second was handed over to Bashkala. The latter put again his part into four parts and handed them to Bodha, Ygyavalkya, Parasara and Agnimitra. The part of Indrapramiti was taken over by the sage Mandukeya. His disciple Devamitra made it available to Saubhari and others. The son of Mandukeya, called Shakalya put that into five parts and gave to his disciples Vatsya, Mudgala, Shaliya, Gokhalya and Shishira. Another disciple of Shaklyya was Jatukarnya. He put his part into three parts and gave it to Balaka, Paija, Vaitala and Viraja. The son of Bashakala, named Bashakali combined all the branches and composed a scripture called Balkhilya. That was taken by Balayani, Bhajya and Kasara.

Some disciples of Vaishampayana were called Charkadhvaryu. They performed a ritual to free their *guru* from *Bramh-hatya* (sin of killing a *brahmin*). Ygyavalkya was another disciple. He told his *guru* Vaishampayana that the performance of Charkadhvaryu was not adequate to free him of the sin of killing a *brahmin*; He would rather conduct a great penance to free him of his sin. Vaishampayana became angry on such a statement of Ygyavalkya. He asked him to quit his hermitage immediately and disown what he learnt from him. To obey the *guru*'s command he vomited the Yajur veda he had learnt and left. Other sages became tempted to absorb the Yajur veda disowned by Ygyavalkya. They couldn't do that because a *brahmin* could never take the material coming out of vomiting. They, therefore, disguised as a bird, *Tittir*, and picked up the Yaju vomited by Ygyavalkya. That is why the *Yaju veda* is also called *Taiteriyas sanhita*.

Ygayavlkyia worshipped later the sun god to learn excellent science of scrip-

tures which was not accessible to his *guru* Vaishampayana. The sun god was pleased with his worship. He appeared before Ygyavalkya in the form of a horse and taught him the rare *mantra* of *Yajur veda*. Later Ygyavalkya composed fifteen segments of the *Yajur Veda* which became famous as *Vajsaneya sanhita*. That was accepted by Kanva, Madhyandini and other sages.

*Sama veda* was later expanded by Sukarma, a disciple of Jaimini. The former put *Sama Veda* into one thousand *sanhita*. That was accepted by Hirnyanabha, Paushyanji and Avantya. They stayed in the north direction, and therefore, are called by the name of *Audichya Samavedi*. The disciple of Paushyanji were Logakshi, Mangli, Kulya, Kushid and Kukshi. Each one of them studied one hundred segments *Sam veda*. The disciple of Hirnyanabha was Krita, and he took twenty four parts of the *sanhita*.

### 12/7 *Atharva Veda* and other Scriptures

Sumantu made the *Atharva Veda* convenient to his disciple Kabandha. The latter made parts of it and gave to his disciples Pathya and Vedadarsha. The former had three disciples Kumud, Shunaka and Jajali and the latter had four disciples Shaulkayani, Brahmabali, Modosha and Piplayani. Shunaka had two students Babhru and Shaindhavayana. The later students had been Savarnya, Nakshtrakalpa, Shanti, Kasyapa, Angirasa and others.

The six famous teachers of *puranas*, later scriptures to the Vedas were Traiyaruni, Kasyapa, Savarni, Akritavrana, Vaishampayana, and Harit. Sutajee mentioned that they had learnt *purana* from his father, Romaharshana, who himself had learnt that from Vyasa. Sutajee had learnt them from all the six teachers besides his father.

Large *puranas* are put into ten sections according to the specific characteristics themes; The smaller ones contain only five of them. The characteristic themes are *Sarga*, *Visarga*, *Vruti*, *Raksha*, *Manvantar*, *Vansa*, *Vansanucharita*, *Sanstha*, *Hetu*, and *Apashrya*.

***Sarga*** is the sequence of creation. The trine gunas (*satva*, *raja*, *tama*) with several combinations cause the manifestation of *Mahatatva*. The latter generates *Panchatanmatra*, *Indriya* and other sense organs.

***Visarga*** is the manifestation of *Mahatatva* etc. in the form of a body. It is a continuous process like a seed generating another seed. It all happens under the

blessings of the Lord, Narayana.

**Vruti** is earning livelihood by the conscious beings from the unconscious elements. Some of them are due to natural process and some are accepted as mentioned in the scriptures.

**Raksha** is the incarnations of Narayana for the welfare of the beings and elimination of the opponents of the *Vedic* Scriptures.

**Manvantar** is a specific period characterized by the presence and prevalence of a particular *Manu*, *Deva* (Deity), *Manuputra* (sons of Manu), *Indra* (chief of gods), *Saptarishi* (seven sages), and partial incarnation of Narayana.

**Vansa** is the dynasty of the kings created by Brahma.

The legend about the kings is **Vansanucharita**.

**Sanstha** is dissolution of the creation. It has four stages *Namittika*, *Prakritika*, *Nitya* and *Atyantik*.

**Hetu** is the cause of the creation. *Jeeva* an individual being, is designated as its cause. *Sarga* and *Visarga* all happen on him. He is involved in the cycle of *karma*. *Jeeva* is viewed in two ways *Anushayi* and *Avyakrita*. The former is the conscious spirit attending the natural cycle, and the latter is the title of a being representing the nature itself.

**Apashrya** is Bramh , Narayana Himself, the ultimate refuge of all the beings; He is the universal spirit.

The *puranas*, big and small are **eighteen** in number: ***Brahma, Padma, Vishnu, Shiva, Linga, Garuda, Narada, Bhagawata, Agni, Skanda, Bhavisya, Brhmavaivarta, Markandeya, Vamana, Varaha, Matsya, Kurma, and Brahamand***.

### 12/8 Markandeya blessed

The son of Mrukanda was Markandeya. His father had taken all care to purify him with due scriptural rituals. Very soon he developed all the capabilities of a *tapasvi* (engaged in constant meditation). He observed all the commands of the scriptures. He could beg food and offer it to his *guru*. On his permission either he could get some share or remained on fast. Thus he spent his life as a perfect *brhamchari* (celibate). This gave him long life and the end of *kalpa* couldn't

affect his physical existence.

Indra had become jealous of his attainment. He managed to bring obstruction to his meditation and scriptural practices. His hermitage was in the Himalayas on the bank of a river Pushpabhadra. Near his hermitage was a famous rock Chitra. All the celestial attendants of Indra including wind god, cupid, and several celestial girls visited his hermitage. They tried their best to divert his attention towards them. Markandeya was never diverted by their effort. The celestial dancers and cupid returned disappointed to Indra.

In the meanwhile, Narayana was pleased with his penance. He in the form of Nara and Narayana visited his hermitage. Nara was fair in complexion and was wearing deer skin. Narayana was blue in complexion resembling the hue of a rain-fed cloud and was bearing tree bark. Both were four handed and equipped with their divine symbols. Markandeya was glad with their sight and under excitement choked his throat before he could offer his recitation of their glory. After prostrating on their feet he long glorified his *leela*. He could feel highly blessed with their presence at his hermitage.

### **12/9 Markandeya had a vision of *maya***

Nara and Narayana were pleased with him. They asked him for blessings. Markandeya expressed his desire to have a vision of the *maya*. Nara and Narayana after assuring him to be so left for their hermitage in *Badrikashrma*.

Long time passed by and Markandeya wondered whether he would be able to have the vision of Narayana's *maya*. He was in deep meditation. He could feel the onset of heavy rain. Immediately the entire land mass was submerged in water. It was a scene of a great dissolution of the creation. Within no time the entire cosmos was in deep water. All the stars, mountains, worlds, the earth were not seen and it was only a great deluge with mighty waves of water pervading all around. Markandeya was also trying to run here and there to save himself. He could somehow save himself from the attack of the deadly water animals. It was a great scene of confusion..

In the meanwhile, he could see a banyan tree over a small land mass. The northern branch of the tree had a small basket like formation from its leaves. There, in that basket there was a small male child lying naked. The complexion of the child was charming blue, like a rain-fed cloud. The child was holding one of his

feet with both the hands. He had put the thumb of the foot in his mouth and was enjoying its sucking. His breathing was noticeable. The navel and chest were demonstrating the movement of his breath.

Markendeya wanted to go nearer to the miraculous child lying on His back and sucking his foot-thumb. Before he could get close to Him he was drawn inside his stomach by the force of his deep breathing. Inside was the scene of the entire cosmos. He could locate his hermitage in the Himalayas on the bank of the Pushpabhadra river. He could also see the sages of familiar faces. The entire world was familiar to him as it was outside before the great deluge. He was puzzled. Before he could make out anything he was exhaled out. He saw the child looking at him and smiling. His posture was the same of sucking his foot-thumb. The moment he wanted to embrace Him and pick Him up, the entire scene vanished. There was no trace of what he had observed. The old existing scene of his hermitage on the bank of the river was restored and there was no flood or water anywhere. There was neither a banyan tree nor any child. The sage found himself sitting in his hermitage as he was sitting before the incidence of the entire scene.

### **12/10 Shankaraa blessed Markandeya**

Markandeya was enjoying the blessing of Nara-Narayana after directly visualising the expanse of His *maya*. In the meanwhile Shankaraa with his consort Parvati were passing by. Parvati pointed out to Shankaraa about the deep meditation of Markandeya. Shankaraa mentioned that he didn't have any want; all were fulfilled by Narayana Himself. However, on the persistence of Parvati, He agreed to see him and bless him.

They went close to him but he was in deep meditation enjoying the association of Narayana. Shankaraa intervened and appeared on his mental scene. Markandeya could see the **three eyed and ten handed Shankaraa** in his vision. He opened his eyes and saw both Shankaraa and Parvati. He immediately prostrated on their feet. He offered a long prayer to Shankaraa for his compassion to be there and bless him.

Shankaraa pleased with his prayer asked him for some blessings. Markandeya demanded only his unflinching love and respect to the lotus feet of Sri Hari. Shankaraa blessed him to be so and left with his consort Parvati. Markandeya

also blessed by them moved around on the earth for ever without meeting his death ever.

### 12/11 Divine form of Sri Hari

Shaunkadi sages wanted to know all the divine form of Sri Hari to worship Him with due scriptural procedures. Sutajee first offered his salutation on His lotus feet and then elaborated thus.

His cosmic form has the earth as his feet. The heaven is His head. The space is His navel. The eyes are sun, the Air is nose, and the cardinal directions are His ears. His phallus is prajapati. The death is His anus. The directional deities are His arms. The Moon is his mind. The god of death is His eyebrows. The dignity is His upper lip. The greed forms His lower lip. The moon light is His row of teeth. His smile is deceptive delusion, *maya*. The trees are His body hair. The cloud is His hair of head. The individual human being is of seven spans of his palm; similarly He is also of the same dimension on the cosmic scale.

His *Kaustabha mani* on His chest represents the consciousness of the universal spirit. The brilliance of the gem is in the form of *Sri Vatsa* mark. The *satva*, *raja* and *tama gunas* form His *vanamala*. The verse of song is in the form of *Peetambra* (the yellow silk). *Sankhaya* and *Yoga* are His two ear rings. The *brahmaloka* is his crown over His head. The nature is His serpent couch. *Dharma* and *Gyana* form his navel. The *Komodiki* mace represent His super consciousness; the *Panchajanya* conch represents the water element and the *Sudarshana* disc is the form of fire. The clear sky is His sword, the ignorance is His shield, the time is His *Sharanga* bow, the actions are the arrows. His chariot is the mind. Sun, Fire etc. are the visible object of worship and their worship is His worship.

Brilliance, righteousness, fame, Lakshmi, Knowledge and renunciation are the lotus in His divine hand. His *Vaikuntha* is His divine umbrella. The three *Vedas* are *Garuda*. His self-power is goddess Lakshmi. The scriptures are his commander *Viswashruta Viswakasena*. The eight attendants are *Anima*, *Mahima* etc. the divine *shiddhi*. He Himself, manifests in the form of Vasudevaa, Sankarshna , Pradyumna and Anirudha.

Sri Hari has taken the form of the sun god. He is prayed by sixty thousands Balkhilya sages having face towards him when he moves around the cosmos.



Various names of the sun with his accompanying *gana* vary from month to month and they are enlisted below.

| <u>Month</u>     | <u>Sun</u> | <u>Apsara</u> | <u>Rakshas</u> | <u>Sarpa</u> | <u>Yaksha</u> | <u>R i s h i</u> |
|------------------|------------|---------------|----------------|--------------|---------------|------------------|
| <u>Gandarbha</u> |            |               |                |              |               |                  |
| Chaitra          | Dhata      | Kritasthali   | Heti           | Vasuki       | Rathakrita    | Pulastya         |
| Tumburu          |            |               |                |              |               |                  |
| Vaishakha        | Aryama     | Punjakasthali | Praheti        | kachaneera   | Athoja        | Pulaha           |
| Narada           |            |               |                |              |               |                  |
| Jyestha          | Mitra      | Menaka        | Paurresheya    | Takshaka     | Rathaswana    | Atri             |
| Haha             |            |               |                |              |               |                  |
| Ashadha          | Varuna     | Ramba         | Chitrswana     | Shukra       | Sahjanya      | Vashistha        |
| Huhu             |            |               |                |              |               |                  |
| Shravana         | Indra      | Pramlocha     | Varya          | Elaptra      | Shrota        | Angira           |
| Viswvasu         |            |               |                |              |               |                  |
| Bhadra           | Vivswan    | Anumlocha     | Vyaghra        | Shankhapala  | Asarana       | Bhrugu           |
| Ugrasena         |            |               |                |              |               |                  |
| Aswin            | Twasta     | Tilottama     | Brahmapeta     | Kambal       | Shatjeet      | Jamdagni         |
| Dhrutrashta      |            |               |                |              |               |                  |
| Kartika          | Vishnu     | Rambha        | Makhapeta      | Aswatara     | Satyjit       | Viswamitra       |
| Suryavarcha      |            |               |                |              |               |                  |
| Margashirsha     | Anshu      | Urvashi       | Viduchatru     | Mahashankha  | Tarkshya      | Kasyapa          |
| Ritasena         |            |               |                |              |               |                  |
| Pausa            | Bhaga      | Purvachitti   | Sphurja        | Kakontaka    | Urna          | Aayu             |
| Arishtanemi      |            |               |                |              |               |                  |
| Magha            | Pusha      | Ghritachi     | Vata           | Dhananjaya   | Suruchi       | Gautama          |
| Sushena          |            |               |                |              |               |                  |
| Phalguna         | Parjanya   | Senjet        | Varcha         | Eravata      | Kratu         | Bhardwaja        |
| Viswa            |            |               |                |              |               |                  |

### 12/12 Brief Content of *Srimadbhagawata*

The *Skandha* wise contents in brief are summarized below.

The **first skandha**: The elaboration on *Bhakti yoga*. The story of Parkishit, the dialogue between Narada and Vyasa, the legend about Narada, Parikshita on being cursed resolved to listen to *The Bhagawata* etc.

The **Second Skandha**: Discarding the body through *Yoga*, Brahma–Narada dialogue, brief of incarnations, *Srushti* – creation from nature

The **Third Skandha**: meeting of Vidura, Udhava; later Vidura and Maitreya meet and their dialogue; Creation of *Brahamanda* and *Virat purusha*; The earth salvaged by Varaha *bhagwan*; creation of beings and Rudra; Manu and Shatrupa's story; Kardam's legend; Kapila in dialogue with Devahuti.

The **Fourth Skandha**: Prajapati created; Daksha *ygya* spoiled; Dhruva and Pruthu; Prachinvarhi and Narada's dialogue.

The **Fifth Skandha**: Legend of Priyavrata, Nabhi, Rishabha, Bharata; *Dweepa*, *Varsha*, ocean, mountains, rivers; Stars movement; Hell and *Patala*.

The **Sixth Skandha**: Pracheta and Daksha; The daughters of Daksha; Vrutasura legend.

The **Seventh Skandha**: Hirnyakashipu, Hirnyakasha, Prahalad's legend

The **Eighth Skandha**: Manvantra, Salvation of Gajendra, Sri Hari's incarnations; *Samudra manthana*; *Devasur sangrama* (fight between the gods and the demons)

The **Ninth Skandha**: Royal dynasties; Ikshavaku dynasty; the sun dynasty; Legend of Nrga, Mandhata, Saubhari, Khatwang, Saryati, Sagara etc; legend of Rama's incarnation; Legend about Nimi and Janaka; Prashurama; The Moon dynasty king Pururava, Yayati, Nahusha, Bharata, Shantanu, Bheeshma; Yadu the elder son of Yayati.

The **Tenth (first part, chapter 1 -49,) Skandha**: Incarnation of Srikrishna, Born from Devaki, brought up with Nanda, Putana killed, Trunavarta, Bakasur, Vatsasur, Dhenukasur, Pralambsur killed; safety from Davanal fire; *Kaliya naga* controlled, Nanda rescued from a python; *Gopis* enjoy His company; *Ygya patnis* blessed; holding *Govardhana*; *Rasa* with *Gopis*; Shankhachuda, Kesi, Arishta killed; Akrura takes Him to Mathura; killing of Kuvalyapeeda elephant, Mushtika, Chanur and Kans; Student of Sandipani, and getting back alive his dead son;

The **Tenth (later part, chapter 50-90) Skandha**: Dwarka established, Jarasandha

humiliated; celestial tree brought from the heaven; Rukmini married; Mahadeva and Banasur humiliated; Bhaumasur killed and emancipation of sixteen thousand women; killing of Shishupal, Paundraka, Shalva, Dantvaktra, Shambrasur, Dwid, Peetha, Mur, Panchanjana; Kashi burnt; *Pandava* blessed in war with Kaurva.

The **eleventh** *Skandha*: destroying of Yadu dynasty; Srikrishna – Udhava dialogue; and His ultimate departure

The **twelfth** *Skandha*: Future era and human behaviour; Parikshita salvation; Vedic segments; Legend of Markandeya; divine forms of Sri Hari

### 12/13 Count of slokas in *Purana* and *Bhagwat's* glory

The glory of Sri Hari is infinite. None of the sages, gods, demons, humans could get a close view of his deeds and tendencies. During the churning of the ocean the *Mandrachala* was the axis around which the churning process continued. He Himself took the form of the cosmic tortoise to hold the axle in a stable position. His back in the tortoise form was lightly scratched by the *Mandrachala* and that relaxed Him to sleep. His breath had become intensive during the sleep causing the tides in the ocean water. The energy imparted then became perpetual that even to-day the ocean water continues with the tides generated from his deep breathing. All prostrations and salutations to Him!.

*Brahma purana* has ten thousand sloka; *Padma purana* has fifty-five thousand; *Sri Vishnu purana* has twenty-three thousand; *Shiva purana* has twenty-four thousand; *Srimadbhagawata* has eighteen thousand; *Narada purana* has twenty-five thousand; *Markandeya purana* has nine thousand; *Agni purana* has fifteen thousand four hundred; *Bhavisya purana* has fourteen thousand five hundred; *Brahmavaivarta* has eighteen thousand; *Linga purana* has eleven thousand; *Varaha purana* twenty four thousand; *Skanda* has eightyone thousand one hundred; *Vamana purana* has ten thousand; *Kurma* has seventeen thousand; *Matsya* has fourteen thousand; *Garuda* has nineteen thousand; *Brahmand purana* has twelve thousand. The sum total of slokas in all the puranas is four lacs.

*Sri Bhagawata* was revealed to the frustrated Brahma by Sri Hari Himself. It has legends as sweet as nectar. *Ishvara* and *Jeeva* form the sacred topic of the epic. Its objective is to deliver salvation in *Kaliyuga* to the beings.

If the *Bhagawata* is donated decorated with golden seat on the full moon day of the *Bhadra* month, all sorts of bliss occur to the donor. The *Bhagawata* is as sacred as the Ganga among rivers, Sri Vishnu among gods, and Shankara among *vaisnavites*. This is the essence of all the religious scriptures. First it was revealed by Sri Hari to Brahma who later handed it down to Narada. The latter inspired Vyasa to attain it. It was handed over from Vyas to Shukdeo who delivered it to Parikshita.

All prostrations to His lotus feet where the devotees attain utmost relaxation !.

**SRI MATE RAMANUJAYA NAMAH****POST - GLORY**

I bow down to Lord Srikrishna who directs creation, existence, and demise of all creatures.

**PG/1. Parikshita meets Vajranabha**

Shaunkadi asked Sutajee, “What happened between Vajranabha, the son of Anirudha and Parikshita when the former was crowned as a king in Mathura by *Pandava*, before they left for the Himalayas?” Sutajee replied thus.

When Pandavs left for the Himalayas, Parikshita was the king of Indraprastha. With a view to enquire the general welfare of Vajranabha, the grand son of Srikrishna, the King Parikshita visited Mathura. After the annihilation of Yadu dynasty, and submergence of Dwarka except Srikrishna’s palace in the ocean the survivors had been taken to Mathura by Arjuna.

Vajranabha offered a great respect to Parikshita and took him inside the palace. He met several wives of Srikrishna there. Parikshita was a great devotee of Srikrishna; he offered them great respect after bowing down to each of them. He expressed his obligation to Vajrnabha for his grandfather had given him life and saved his entire dynasty in the war with the *Kauravas*.

Parikshita asked whether Vajranabha wanted some help. He assured that if he need anything or face any problem he must let him know. Vajranabha mentioned that he was not enjoying his stay in Mathura as king for there was no people and the entire Mathura was deserted. Parikshita immediately sent for the sage Shandilya who was the preceptor of Nanda *gopa* and others.

Shandilya explained the meaning and importance of *Vraja* land. The *vraja* meant all pervading. It meant, here Srikrishna is all pervading. The sage asked them to establish again Mathura which was vacated by Srikrishna Himself when he had taken all the people to Dwarka. There in Dwarka they all had been killed and the lone survivor was Vajranabha only. It was pertinent for him to relocate the places related with the pastime of Srikrishna. The places could be *Govardhana*, *Dirghapur (Deega)*, *Mathura*, *Mahavana (Gokul)*, *Nandigrama (Nandgaon)*,

and *Bruhatsanu* (*Barshana*). He must stay to all the places and relocate them with people. A time would come that he would meet Udhava also.

Saying that Shandilya left for his hermitage. Parikishita and Vajranabha derived pleasure from his guidance.

### **PG/2 Dialogue between Kalindi and other wives of Srikrishna**

As advised by Shandilya, Parikshita made all arrangements for the rehabilitation of Mathura. Several rich people from Indraprastha were sent to Mathura to stay there. Soon, Mathura and its neighbouring area became vibrant with life. The places related to the pastime of Srikrishna were discovered and appropriate arrangements were made to make them attractive and representative of His place.

Once sixteen thousand wives of Srikrishna found, Kalindi, one of His principal queens, in a very jubilant mood. They were envious of her state of mind. They enquired about the reason of her happiness. Kalindi disclosed that she always found herself close to Sri Radha, the most favourite among beloved *gopi* of Srikrishna. Sri Radha and Srikrishna were in essence one, only for the name sake they were different. The daughter of Brishbhanu, Sri Radha, represent in entirety all the queens or wives of Srikrishna. Kalindi mentioned that she always found herself serving Her only, and she visualized all His wives including Rukmini in Her only. Her greatest attendant was Chandrvali who preferred to remain as His nails.

Kalindi recalled how when Akrur had taken Him to Mathura from Nandgaon, the *gopis* had become sad in His absence. At that time, Udhava had come to their rescue and enlightened all the *gopis* about Him. She advised them, “Also you need to remember Udhava for seeking His grace. He would be able to take you closer to Srikrishna.”

She informed that Udhava under His command was at *Badrikashrma*. He may have to be invoked. However, the *Kusumsarovara*, a lake near *Govardhan* mount was said to be the place where Srikrishna used to meet the *gopis*. Udhava had preferred to stay there perpetually in the form of shrubs and flowers for he preferred to be covered with the dust of the feet of the *gopis* who enjoyed His association at that place. *Badrikashrma* is a place for penance but *Vraj* land is the place of reaping the delicious fruits of the devotion. Kalindi advised them to



go to *Kusumsarovara* and organize there the chanting of His sweet legend and name.

As advised, all the wives of Srikrishna went to Vajranabha and Parikshita and repeated the narration of Kalindi. Immediately, at *Kusumsarovara* the sweet chanting of His glory commenced. It so happened that without anybody's knowledge, Udhava appeared among them and joined the chanting happily. He was *samvala* (blue rain-fed) in complexion, and was the true copy of Srikrishna. The occasion continued for long and was enjoyed by all. After sometime, they could realize the presence of Udhava among them. He looked like Srikrishna. They all worshipped him with devotion and honour.

### PG/3 The Glory of *Srimadbhagawata*

Udhava embraced Parikshita when he realized that he was identified by the other participants. He praised Parikshita for his deep devotion to Srikrishna. It was appropriate for him to be so for he was saved by Him only. His effort in helping Vajrnabha, the grandson of Srikrishna was praiseworthy.

Udhava mentioned that at *Vraj* land He was always present. The survivors of Dwarka had been asked to be there under His command only. It was His graceful gesture to the lucky survivor, Vajrnabha, that he got a chance to be at His favourite place.

He further mentioned, “It is said in the twenty-eighth *Dwapara*, He appears to enlighten all the beings about the real knowledge of the universal spirit. That period had just passed. However, those who couldn't get the opportunity can now avail that again by reciting or listening *Srimadbhagawata Mahapurna*. “

Udhava stated that in the past also *The Bhagawata* was recited by Sankhayayna to Bruhaspati. The latter had recited that to Udhava.

Udhava also told the story he had heard from Bruhaspati. When Srikrishna resolved for the creation, three male forms appeared; they were Brahma, Vishnu, Shiva. He assigned them the duty of creation, sustenance and destruction respectively. Brahma then expressed thus, “O, Narayana! Your name is so because your genesis place is seen in the body of water (*Nara* means water, *ayana* means residence). I bow down to You. *Rajo guna* may afflict my memory while I am engaged in the work of creation commanded by You. I pray You to

give me memory to always remember You however busy I would be in my work.”

Narayana asked Brahma to always recite *Srimadbhagawata* which He had recited to him. Brahma since then regularly recites this in seven days. The performance of seven days is the procedure laid down by Narayana Himself.

Sri Vishnu also requested Narayana to give him some tips to perform his duty properly. Sri Vishnu mentioned that he would incarnate also as demanded by the time. He would also grant salvation to the eligible *jeeva*. He was not sure how to sustain them who don't prefer salvation; how he would also keep the goddess *Lakshmi* happy. Listening his doubt, Srikrishna advised him to recite the *Srimadbhagawata* in one month. Since then He does it regularly and the listener is *Lakshmi* herself. When *Lakshmi* is the speaker the recitation takes two months for she is free from all the problems of sustaining the creation which Sri Vishnu has to do. She takes longer and enjoys the recitation.

Rudra was also concerned about his limitation. He mentioned that he was capable of performing *Nitya* and *Naimittika pralaya* only. *Atayantika pralaya* (salvation) was beyond his capacity. Srikrishna advised him to recite the *Srimadbhagawata* once in one year. On doing that he was invested with the power of *Atyantik pralaya* (salvation) also.

Udhava further mentioned that following the procedure of Sri Vishnu he also recited the *Bhgawata* in one month. It was this that caused him to be one of the dearest associate of Srikrishna. When *gopis* were suffering from the separation of Srikrishna he had recited the same *Bhagawata* to them. Although he couldn't understand it completely he could see its magnetic effect on the *gopis*.

Later when Srikrishna was about to depart He explained him its secrecy again. Thereafter he switched over to *Badrikashrma* and stayed there always at *Narada kund*. It was the effect of *The Bhagawata* that he had been allowed to stay at *Govardhana* also in the form of shrubs and flowers.

Udhava expressed his desire to recite the *Bhagawata* again there at *Kusum sarovara*. Hearing his announcement every body welcomed his proposal. He asked Parikshita to make arrangements and also advised him to go for victory over *Kali yuga* for he apprehended obstruction from that. Parikshita first gladly accepted his proposal but later was disappointed when he realized that in the

assignment of establishing victory over *Kali* he would be loser of the *Bhagawata*. When he expressed his concern to Udhava he told him to do first the victory of the *Kali* and he would be able to listen the *Bhagawata* later from Shukdeo which would be accessible by all the common people subsequently. Thus commanded Parikshita proceeded on his victory mission.

In the meanwhile, Vajrnabha handed over the reign of Mathura to his son Pratibahu and himself with all the wives of Srikrishna joined the one month long recitation of *The Bhagawata* at *Kusum* lake near *Govardhna* mount by Udhava.

The climax of the *katha* was that Vajranabha could realize himself to be transformed as *Vajra* mark over the right sole of Srikrishna. The other women also could feel their existence in the form of sweet and pleasant light emanating from Moon. Every body could realize about the individual entity as well as the universal reality.

#### PG/4. More about *Bhagawata*

*Sri mad Bhagawata* is an excellent composition of His glory. Initially to strengthen Brahma it was recited in four *sloka* only (*Skandha* 2 / 9/ 32-35). Later as a dialogue of Parikshita and Shukdeo it came down to all the common beings. It has eighteen thousand *slokas*. It is an ultimate resort to the people drowning in the worldly quagmire.

There are several categories of listeners. One has the attribute of a **chataka** bird. It loves the rain drops of a particular period (when the sun passes *Swati nakshatra*) and always keeps its mouth open not to miss a single drop of rain. Someone is like **royal swan** who takes milk and discards water. Another category is of a **fish** who maintains complete silence in the water and enjoys the stay there. Some people behave like **wolf** and keep crying on some of the events of the *katha*. There is another group who resemble the behaviour of a **bull**. The grapes or straw are the same for the bull. He fails to take the good things out of the *katha*'s recitation. Still there is another group who resembles the characteristics of a **camel**. Discarding the delicious mangoes a camel prefers the bitter leaves of a *neema* tree. Such listener prefers enjoying the worldly pleasure rather than utilizing the opportunity in his favour of understanding the essence of the *katha*.

The arrangement of recitation and listening of the *katha* has four attributes. One, where festive arrangements are made and the event is performed in seven days is called **Rajas**. The completion of the *katha* steadily in a month or two is of the **Satvic** category. The **Tamas** category is of the event when it is completed in fits and starts and takes more than one year. It suffers from several deliberate interruptions and irregularities. The one which is continued with full reverence and complete comprehension is devoid of its limit of any time of completion. Such performance is called **Nirguna**. Although the *katha* of Parikshita and Shukdeo took only seven days it was of the last category where complete interest and reverence were demonstrated. It was a coincidence and constraint of the irony of the fate of Parikshita that he was left with only last seven days of his life, despite that it was completed with full reverence in seven days.

## **MAHABHARATA (abridged)**

### **M-1: Introduction**

This is one of the popular literary works of *Mahrshi Veda Vyas*. Because of his black complexion, he was initially called *Krishna*. He was born on a land surrounded by the water of the Yamuna river. This gave him another name *Dwaipayana*. *Dwip* is a *sanskrit* word which means an island. Combining all together, he got a long name, *Krishna Dwaipayana Vyas*. He was having command over the *Vedas*, so he was also called *Veda Vyas*. His mother was Satyavati, and father was a saint called Prasara Rishi.

Vyas was having one of his hermitages in the Himalayas, near Badrinath. He composed the Mahabharata at that place. Initially, Mahabharata was called *Jaya*, and later it came to be known as *Bharata* which subsequently became popular by the name of *Maha-Bharata*. It is a story of a great war which took place due to family feud of *Kaurava* and *Pandava*. The former were one hundred brothers and son of a blind king, Dhritarashtra. The latter were five brothers and their father was Pandu, the younger brother of Dhritarashtra. They were from *Bharata* dynasty, and this gave name to the story related to them as *Bharata* which later became *Mahabharata*.

There are two faces of the *Mahabharta*. First, it is known for all the hatred, malices, and manipulative tactics employed to win a war. The other one is more important and it is about *Dharma* (righteousness). It establishes that ultimate winner is the follower of *Dharma* (righteousness). The sustained prosperity can be achieved by observing the righteous discipline. The *Mahabharata* establishes a great fact *Yato Dharm tato jaya*; this means only righteousness can provide the durable and long term peace and prosperity. Some of the important facts established in the Mahabharata are :

- This world is for *Karma* (action) only.
- As you sow, so you reap.
- Human being is superior to all creatures and all developments in the realm of knowledge are due to him only.

- The secret of Veda is truth; truth is based on self - discipline; The salvation is due to self-discipline only
- An ocean is crossed by a ship; similarly the ocean of the worldly life is crossed by the knowledge of the self, attained by observing self -discipline.

The Mahabharata is in 18 sections called *parva*. All the 18 *parva* are together composed in 1948 chapters. The entire text is in the setting of stories and legends. The famous *SrimadBhagwat Geeta* is a part of the text. Besides, *Sri Vishnu Sahsrnam* and other sacred prayers, i.e., *Gajendra Moksha* are found in the *Mahabharata*.

## M-2: MAHABHARATA'S MAIN CHARACTERS

**Abhimanyu:** Son of Arjuna who was a great warrior in line with the fame of his father. He, while breaking the strong setting of *Kaurava's chakravyuha* (array of troops), was killed on the battle field. He broke past successfully six arrays out of seven set against him but he was entrapped in the last one and ultimately lost his life.

**Arjuna:** Third son of Pandu and one among the five *pandava's* brothers. He has several names, *Partha* (born from Pritha), *Konteya* (born from Kunti), *Dhananjaya* etc. He was a great archer endowed with the rare skill of hitting the target without fail. He was a great friend of Srikrishna who recited *Srimadbhagawata Geeta* for his enlightenment on the battle field of Kurukshetra.

**Aswathama:** Son of Dronacharya, a great friend of Duryodhana, the eldest of the hundred *Kaurava* brothers.

**Karna:** He was born from Kunti as a blessing of the sun god, when she invoked him in an excitement simply to test the *mantra* she had learnt from Durvasha. She disowned the infant child in a floating box in a river to pretend that her chastity as a maiden girl was protected. The child was rescued and adopted by Adhiratha and his wife Radha; he later became a matchless archer and a potential contestant to Arjuna on the battle field. He was known for his liberal charities. He joined the *Kaurava's* side in the war of the *Mahabharata*.

**Kunti:** She was the daughter of a great *Yadva* king, Shursena. Her initial name was Pritha. Later, she was brought up by the cousin of the king, known as Kuntibhoja, and she, thereafter, was known as Kunti . She was married to



Pandu, the younger brother of Dhritarashtra. She was mother of Yudhishtira, Bheema, and Arjuna.

**Kritavarma:** A great warrior of the *Kaurava*'s side.

**Kripacharya:** *Guru* (teacher) of *Kaurava* brothers who joined the war of the *Mahabharata* from *Kaurava*'s side.

**Krishna:** Srikrishna was the son of Vasudeva and Devaki. He was brought up by Nand and Yashoda. The incarnation of God, the almighty, He blessed *Pandava* in the war against *Kaurava*.

**Gandhari:** Wife of Dhritarashtra and mother of *Kaurava* who were one hundred in number.

**Ghatotchaka:** The warrior son of Bheema born from Hidimba.

**Jayadratha:** King of Sindhu (*Sindhuraja*), husband of Duhashala, sister of Duryodhana

**Duhshasana:** Second son of Dhritarashtra, next to Duryodhana

**Duryodhana:** The eldest son of Dhritarashtra, the eldest brother among *Kaurava*

**Devavrata (Bheeshma):** Son of Shantanu; He promised to remain a life celibate and because of the tough promise which he kept as long as he lived he was called Bheeshma (which means in *Sanskrit* - hard and tough). He was the most respected among all the warriors and the righteous people. He was grandfather of *Kaurava* and *Pandava*.

**Drupada:** The king of *Panchala* (present Rajasthan) region. He was father of Draupadi, Dhristadyumna, and Shikhandi

**Draupadi:** The daughter of Drupada; wife of all the five brothers of *Pandava*, Her another names are *Krishna*, *Ygyaseni*

**Dhritarashtra:** The eldest son of Vichitravirya, King of Hastinapur

**Dhristadyumna:** The son of Drupada, and commander of the *Pandava*'s army

**Nakul:** Fourth son of Pandu, his mother was Madri

**Parikshita:** Son of Abhimanyu; His mother was Uttara. *Pandava* left for the for-

est after crowning him as the inheritor king. *SrimadBhaagawata Mahapurana* depicts the story of his emancipation.

**Pandu:** Second son of Vichitravirya

**Balarama:** The elder brother of Srikrishna

**Bheema:** Second son of Pandu; famous for mace fighting

**Madri:** Second wife of Pandu, who produced Nakul and Sahadeva

**Yudhishtira:** The eldest son of Pandu; known for maintaing the highest standard of righteousness and morality in the normal life. He was also called *Dharmaraja*, *Dharmaputra* etc.

**Yuyutsu:** One of the brothers of *Kaurava*; being impressed by the righteousness of Yudhishtira he joined *Pandav*'s camp

**Vidura:** Born from a maidservant he was a known personality for his independent views on the state rules and code of conduct

**Virat:** The king of Viratnagar where *Pandava* spent their undiscovered one year of exile

**Vedavyas:** Son of Parasara, who composed *Vedas* and *Puranas* including *Mahabharata* and *Srimad Bhaagawata Mahapurana*.

**Shakuni:** Maternal uncle of Duryodhana, Skillful in the game of gambling

**Shalya:** Maternal uncle of Nakula and Sahadeva

**Shantanu:** Father of Bheeshma, grand grand father of *Kaurava* and *Pandava*

**Shikhandi:** She was in her past life the daughter of the king of Kashi and her name was Amba; In the present birth she became the daughter of the king Drupada. She was impotent due to curse of a demon.

**Satyavati:** Wife of Shantanu; mother of Chitrangada and Vichitriyavirya

**Sahadeva:** Fifth son of Pandu born from Madri

**Satyaki:** Famous among *Yadava* warriors and friend of Srikrishna

**Subhadra:** Sister of Srikrishna, wife of Arjuna and mother of Abhimanyu

**M-3 : ADI PARVA** (The Beginning)Royal Inheritors - Shantanu and Bheeshma

Long time back, Yayati was a great king in ancient India. His capital was at Khandavaprastha. Later, at the same place new settlement took place which became known as Indraprastha. Devayani and Sharmishtha were two wives of the king. Devayani was the daughter of the preceptor of the demons, Shukracharya whereas Sharmishtha was the daughter of the demon king Vrishaparva. Devayani produced two sons known as Yadu and Turvasu. Today's *Yaduvanshi* is after Yadu, and Srikrishna later inherited the same lineage.

Sharmishtha gave three sons to the king, among whom the youngest was Puru who, because of rare valour and skill, was loved most by his father, Yayati. Subsequently, he was crowned the king and his inheritors became known as *Puruvanshi*. Later, after several generations, in *Puru's* dynasty, there was a king named, Dushyant. He married Shakuntala, the adopted daughter of a saint, Kanva. Their son, Bharata was a great king, and India's name as Bharat is after him only. Later, in the same dynasty there became a king, Hastin who established Hastinapur near Khandavprashtha. In the same dynasty, there was a king Kuru, after whose name *Kaurava* and *Kurukshetra* became famous. Shantanu was the later king in the same dynasty of Kuru. The people were very happy during his reign. He was married to a beautiful wife, Ganga. She was goddess Ganga her self who had manifested herself on the earth in the form of the sacred river Ganga.

There is a story behind her marriage to Shantanu. There were gods called *Ashtavasus*, who were eight brothers. Their notorious behaviour, once irritated the great saint, Vasistha. He cursed them to go to the earth. On their repeated request, the saint conceded the quick retrieval of seven of them back to heaven from the earth but the eighth one, Prabhas was commanded to stay full life on the earth. Goddess Ganga accepted to bear them as her children when they were to come on the earth as a worldly being. Once she was roaming on the bank of the Ganga and her beauty attracted Shantanu towards her as he also happened to be at that time there. He expressed his desire to her to marry her. She agreed on the condition that she would never be interfered in her doings and she would do whatever she would like to do. Subsequently she gave birth to a child and she immersed that child in the water of the river Ganga. In this

way she sacrificed her seven children in the flow of the river Ganga. When the eighth child was born and she was taking him to immerse in the Ganga she was prevented in doing so by the king Shantanu. She reminded the king of his promise to her before marriage. The king failed to oblige her. She quit the king immediately but carried the child with her to rear him up.

Once, while Shantanu was roaming along the bank of the Ganga that he saw a small boy putting a dam of arrows preventing the flow of the Ganga. He was impressed by the boy and when he moved towards him, goddess Ganga appeared and handed over the boy to the king recalling him to be his son. The king came back with the child who was named Devavrata. The king declared him his inheritor who later became famous by the name of Bheeshma.

### The Tough Promise

Once Shantnu could see a beautiful girl of a fisherman. Her name was Satyavati. He wanted to marry her. Her father agreed but he put a condition that her son only would be the inheritor king. The king couldn't accept that as he had already declared Devavrata as his inheritor but he used to remain sad for he couldn't marry her. Devavrata could notice the sadness writ large over his face. He could come to know the reason for his sadness and he went to the fisherman and gave him a word that the son of Satyavati would be the successor king. The fisherman expressed his doubt about the inheritance right of would-be son of Devavrata. He immediately promised to the fisherman that he would never marry and thus there was no obstacle in inheritance of Satyavati's child as king of Hastinapur. He also promised to faithfully protect all along his life the interest of the crown of Hastinapur. His promise was a tough one and for holding such a promise he was called *Bheeshma* (which means tough in *Sanskrit*).

Satyavati was married to the king Shantanu and she gave him two sons, Chitrangada and Vichitrveerya. The former became the king but he was killed in an attack of *gandharvas*. Vichitrveerya succeeded him as a king.

### Dhritrashtra and Pandu

Bheeshma was concerned about the marriage of Vichitrveerya. Once he got an invitation from the king of Kashi to attend the bridal conference of his three daughters: Amba, Ambika, and Ambalika. He took Vichitrveerya with himself when he went to attend the conference. The conference was attended by a

great many kings of several states. Bheeshma defeated them all and brought all the three princesses with him to Hastinapur. When the marriage ceremony was being organized, Amba mentioned that she was accepted already by Shalvaraja and she had also promised him to be his wife. Bheeshma allowed her to go and marry Shalvaraja. The other two, Ambika and Ambalika were married to Vichitraveerya.

When Amba went to Shalvaraja, he didn't accept her as wife because she was abducted by Bheeshma. Amba had no option and she worshipped god Shankara and sought his blessing to settle her score with Bheeshma as she remained unmarried because of Bheeshma. She later became Shikhandi and caused the death of Bheeshma on the battlefield of the great war Mahabharata.

Vichitraveerya produced two sons, one from Ambika, and the other from Ambalika. They were Dhritrashtra and Pandu. Vichitraveerya died while they were in the womb. The elder one, Dhritrashtra, was born blind and therefore Pandu was crowned king of Hastinapur. Simultaneous to the birth of Dhritrashtra and Pandu,, the maid servant of Ambika gave birth to a child who was endowed with brilliant traits from childhood. He was reared up by Bheeshma with due care and later he became renowned for his authority on the enforcement of righteousness in the public administration. The maid-child was Vidura.

Dhritrashtra was married to the princess of Gandhar whose name was Gandhari. She adopted to live like her husband and put a blinding band over her eyes because her husband was blind. She maintained that for her whole life. Dhritrashtra had one hundred sons and one daughter. The eldest son was Duryodhana. The daughter was Duhshala who was married to Jayadratha, a prince of Sindhu region.

Pandu was married to Pritha, daughter of Shursena, a king in the dynasty of Yadu. She was brought up by the cousin brother of Shursena known as Kuntibhoja. This gave her another name, Kunti. She was fond of serving saints and sages from the childhood. Once in her childhood, Durvasa, pleased by her service gave her a *mantra* which could offer her an opportunity to invite any god she liked. To test the potency of *mantra*, in fun, she invoked the sun god. The sun god appeared and blessed her with a son. She was in her maiden age and to protect her chastity against a bad name, she put the child in a casket and

allowed to flow that in the current of Ganga water. The casket was retrieved from the flowing water by Adhiratha, a charioteer of *Kaurava*. He gave the child to her wife, Radha and they brought up the child as their beloved son. Later, the child was known as Karna. He was also called *Suta-putra*, which meant son of a *suta* (charioteer).

Under the able guidance of Bheeshma, Pandu reigned Hastinapur successfully. He was blessed with three sons from Kunti; they were Yudhishtira, Bheema and Arjuna. He was married to Madri, a princess of Madra region. She gave him two sons, Nakul and Sahdeva. Those born from Dhritrashtra were called *Kaurava*, and those born from Pandu were *Pandava*. When *Pandava* were born, Pandu with his wives was in the forest. He died there and his second wife Madri also died in the forest. Kunti brought up all the five *Pandava* brothers in the forest. In absence of Pandu, the reign of Hastinapur was in the hands of Dhritrashtra who ruled with the help of Vidura.

### *Kaurava and Pandava*

All the five *Pandava* brothers were brought up in the forest. They got immense opportunity in the forest to live in the association of the saints and sages which made them polite and obedient. When Kunti came back to Hastinapur from the forest with her five sons, entire Hastinapur rose to accord her a warm welcome. The citizens of Hastinapur were highly impressed by the gentle behaviour of *Pandava* brothers. Kripacharya was the teacher of *Kaurava* brothers. *Pandava* were also sent to him for guidance in their studies.

The excellent performance of *Pandava* caused a concern in the mind of *Kaurava*. The eldest among them, Duryodhana grew jealous of *Pandava*. Bheema was the strongest among all. Duryodhana grew so jealous that he wanted to eliminate Bheema. He invited all *Pandava* for a water game to the river of the Ganga. After the game all were served sumptuous food. Duryodhana had planned to poison the food served to Bheema. After taking the food, Bheema became unconscious. Seeing him in his unconscious state, *Kaurava* threw him in the water of Ganga. While his body was drifting with the current of the Ganga, wild serpents attacked and bit him severely. The serpents' poison proved a medicine for the poisoned body of Bheema. It is said "*Visham vishasya aushadham*", which means "like cures like". Bheema came back to his life. He swam across the river and happily came back home. His brothers,



in the meanwhile, had become anxious when they didn't find him reaching home after the end of the water game. They had come out in his search and when they saw him coming back happily they became glad to welcome him. Back home he recited the full episode which utterly upset Kunti. She sent for Vidura and told him about the whole incident. Vidura assured her that nothing would happen to her sons and they would live long.

### Archery (*Dhanurvedya*)

Once Pandavs were doing their regular exercise on archery out of the city. While doing that their ball fell into a deep well. They were not able to find a solution to take the ball out of the well. In the meanwhile a handsome *brahmin* happened to pass by them. He enquired their cause of anxiety. Learning about the ball in the deep well, he invoked a *mantra* and hurled from his bow a grass stick having a pointed tip towards the ball inside the well. The needle of the stick pierced partly in the ball. He sent another stick following that which got hooked up to the former one. In this way he hurled several sticks one after another down the well such that one got linked to the other until it formed a chain coming to the top of the well. Picking the end of the chain near the well top he could pull the ball out of the well.

The handsome man was an accomplished archer, known as Dronacharya. Initially he had an intimate friendship with the king Drupada. The king couldn't keep his word of sharing half the kingdom with him which he had got back because of him only. Rather, the king insulted him also. Humiliated, Drona was wandering in search of an opportunity to settle the score with Drupada. He was married with Kripi, the sister of Kripacharya and had a son Aswathama. Bheeshma, impressed by his feat of taking the ball out of the well appointed him as the teacher of *Pandava* and *Kaurava*. Under his able teaching, the princely brothers of *Kaurava* and *Pandava* learnt well the art of archery. Among them, Arjuna emerged an excellent archer.

Once he put a target for testing their archery skill. One small wooden bird was fixed on the high branch of a tree. The assignment was to hit the eye of the bird. All the princely brothers lined up to try their chance. First term was of Yudhishtira. Drona asked him, "What do you see now as you are about to charge an arrow towards the bird?" He replied, "He could see the bird, and he also saw Drona." He was asked to stand waiting. The same question was

repeated to all the princely brothers. Dissatisfied by their answer, they were all asked to stand waiting. Lastly, it was the term of Arjuna. He replied that he could see only the eye of the bird. He was asked to charge his arrow and he successfully hit the eye as assigned. Since then he became a beloved pupil of Drona.

Besides archery, the princely brothers were imparted training in other warfare skill. In order to demonstrate their skill, Bheeshma organized a great show where all the princely brothers were to demonstrate their excellence. To observe their performance all the citizens of Hastinapur had gathered at the venue. Duryodhana and Bheema were found excellent in the exercise of use of mace. Arjuna won the heart of all the audience in the skill of archery. He demonstrated several feats of archery. While he was doing that a voice came from the audience. That was Karna who defied the feats of Arjuna and sought for a chance to exhibit better performances than what Arjuna had demonstrated. Kripacharya rejected his proposal saying that he was not eligible for any demonstration as it was open only to persons of princely inheritance. He was son of a charioteer so he wouldn't be allowed to perform parallel to princely brothers. Duryodhana was jealous of *Pandava's* performances and he found an opportunity to belittle Arjuna in the eyes of the audience. He immediately declared and crowned Karna as the in-charge prince of Anga region. Arjuna who was sitting by the side of his teacher Dronacharya proclaimed that he always loved to face his competitor and never learnt to escape by showing his back. It was widely acclaimed by the audience through a tumultuous clapping. In the meanwhile it was getting late and seeing the onset of evening darkness, Bheeshma declared the end of the show. Everybody dispersed from the ground but Karna left disappointed carrying a deep grudge against Arjuna.

### Burning of Lakshagriha (wax-house)

With excellent performance on the ground, *Pandava* had become more popular among the citizens. Their submissive behaviour with the citizens also added in their popularity. Yudhishtira being the eldest among all the princely brothers including *Kaurava* and *Pandava* was eligible for the throne of Hastinapur. This was not acceptable to Duryodhana, the eldest among the *Kaurava*. He contended that his father was elder than Pandu but because he was blind from the birth he was not made the king of Hastinapur. After the death of Pandu his father was crowned the king and being the eldest son, only he was eligible

for the throne. His idea was tacitly supported by his father Dhritrashtra, his friend Karna, his brother Duhshasna, and his cousin Shakuni and others from the *Kaurava* side.

Day be day his jealousy was on the rise against *Pandava*. He wanted to eliminate them for ever. Accordingly he planned and got a house built of wax at Varnavata. His advisor Purochana helped in doing that without the knowledge of any one else. Duryodhana used to complain to his father how *Pandava* were eroding his influence over the people. He convinced him that so long as *Pandava* remained at Hastinapur he would never be able to win the heart of citizens. He proposed to his father for sending *Pandava* to Varnavata on the occasion of an annual fair taking place there. *Pandava* so commanded by Dhritrashtra went with their mother Kunti to Varnavata and they were lodged in the newly built house of wax (*lakshagriha*) a highly combustible material.

Vidura had some how sensed the Duryodhana's nefarious plan against *Pandava*. While they were leaving Hastinapur Vidura had warned them to be very careful. When *Pandava* reached Varnavata and started living there in the new house built of wax for them by Purochana, he sent a letter through a messenger disclosing all details of Duryodhana's plan against their life. The messenger was an excellent mason who quietly helped *Pandava* making an underground tunnel for a safe exit from within the wax house. They used to sleep in the tunnel at night as a measure of precaution.

The people of Varnavata were happy by stay of *Pandava* there. It was fourteenth day of dark fortnight (*krishna paksha chaturdashi*) and Yudhishtira could sense occurrence of some bad event at night. During day he conducted a special worship and *ygya* and invited people for food. That passed off peacefully. It was late evening when the function was over and all the people had left. Purochana was staying in the outhouse at *Pandava*'s place. One tribal woman with her four children also stayed in the outer part of the house because it was too late for her to go out. At the dead of night, Bheema advised *Pandava* to quit the wax house through tunnel and he himself remained outside. He put the entire house on fire including the portion where Purochana was sleeping. Everything burnt to ashes. No body could escape. *Pandava* were safely out to the forest through the tunnel they had built. A man met there who was sent by Vidura to take them across the Ganga. A boat was waiting for them on the bank which was arranged earlier by Vidura. They crossed the Ganga safely.

Next morning there was all gloom over Varnavrata when they learnt about the complete burning of the *Pandava*'s house. Seeing the half burnt bodies of the tribal women and her children they could guess every body else including Purochana were burnt to ashes. It was a black day. The bad news of burning of *Pandava*'s to ashes reached Hastinapur. The citizens condoled the death of *Pandava* and they grievously lamented for the tragic loss of their lives. Duryodhana was happy from within but he could pretend to be mourning for their tragic death. Vidura could know about their safe escape and he intimated Bheeshma about the truth.

### Hidimba Killed

After crossing the Ganga *Pandava* were moving southward aimlessly. They couldn't identify the place they were wandering about. They felt very thirsty and hungry. Bheema asked them to relax under a tree and he climbed up the tree to locate the source of water. He could see a lake from the top of the tree. Climbing down the tree, he reached there and quenched his thirst. He took enough water for his brothers and mother. When he reached their place they all had fallen asleep. Their face looked tired and they were in sound sleep. He was moved by their physical condition. He didn't wake them up. In the meanwhile, a demon named Hidimb, who lived near that lake asked his sister Hidimba to fetch food for him by killing *Pandava* staying there. When Hidimba came near sleeping *Pandava*, she got attracted by their charm faces. She was more impressed by the sound and well built physique of Bheema, sitting near other sleeping *Pandava*. She wanted to marry Bheema. She immediately appeared before him in the guise of a beautiful woman. She told him, "Look, my brother Hidimba, has sent me to kill all of you . When I saw you I fell in love with you. Get them up and let us quit the place immediately, otherwise my brother, Hidimb would come and kill all of you. He is very cruel." "He will never disturb his sleeping brothers and mother" , replied Bheema. Seeing her not coming back, Hidimb stormed the site and was very angry when he saw his sister in the guise of a beautiful woman engrossed in talking intimately to Bheema. He moved towards her saying he would kill her. Before he could reach Hidimba, Bheema caught him and they entered into a fierce fighting. There was a great chaos; plants and trees were trampled down by their movement and animals and birds started running away in the

neighbouring locality of the forest. Sleeping *Pandava* were awakened. Nakul and Sahdeva ran to help Bheema. Before they could reach him for help, he killed Hidimb. With the consent of Yudhisthra, Kunti allowed Bheema to marry Hidimba. They were blessed with a son called Ghatotchaka. When *Pandava* were leaving the forest, Ghatotchaka with his mother Hidimba went to the Himalayas assuring Bheema that he would come to his service whenever he would remember him.

### Bakasur Killed

*Pandava* while moving from one forest to another were put to several hardships. Once they met *Maharshi* Vyas. When Kunti began weeping over the hardships they were facing, he consoled her and mentioned, “One does not have always good days in life. One must have patience and resort to righteousness .” Taking leave from Vyas and as advised by him, they discarded their royal dress and covered their body with the tree bark and deer skin. That was the dress of *brahmacharya brahmins* (student *brahmins*). They reached a place known as Ekchakra. They got a shelter in the house of a *brahmin*. Daily in the morning all the brothers used to go out and come back only in the evening by collecting food through alms. The collections were submitted to the mother, Kunti. Half of the collected food used to go to Bheema and in the balance half rest of the brothers with mother used to satisfy themselves. Even after getting half of the collected food alone Bheema remained hungry. Proportionate to his body and strength he used to take large quantity of food. This gave him another name *Vrikodara* which meant one having a big belly.

One day he stayed home with his mother while other brothers went out for alms. As the day advanced, suddenly they heard a weeping wail of the *brahmin* family with whom they were staying. Kunti went to them and enquired about the cause of weeping. The *brahmin* narrated, “There is a demon named Baka, who is beyond the control of the king of the state. He used to kill people randomly which put them in a great fear of uncertainty of survival. In order to have a regular life, the residents of Ekachakra decided to send him daily a cart loaded with plenty of animals, vegetables, fruits, cereals, milk, and curd etc. for his food. The man driving the cart would also be at his disposal whom he used to kill and eat. The demon agreed to their proposal and he stopped wanton killing. Today is the turn of the *brahmin*. The wife and children were weeping saying him good -by as he would never come back to them” Hearing



that Kunti offered to send Bheema on behalf of *brahmin* for she had five sons. This put them in a dilemma but they agreed when they learnt that Bheema was very strong and he would deal with Baka properly. Bheema drove the cart near the cave of the demon. He hadn't got enough food for a long time to his satisfaction. He began taking the food he had taken for the demon and was about to finish them. Getting late in arrival of his food, Baka grew angry and he came out of the cave. He saw Bheema taking the food meant for him. He attacked over him but finally Bheema finished him for ever and dragged the body to the entry gate of Ekchakra. This made the residents of the place happy as they were liberated from the atrocities of the demon Baka.

### Draupadi's Marriage

While *Pandava* stayed at Ekchakra, they learnt about the bridal conference being organized by the king of Panchala. The king had a daughter Draupadi who was born from the *ygya*. The *brahmins* of Ekchakra were planning to go to Panchala with an aim to get fabulous gift in the marriage of the princess of Panchala. Vyas came where *Pandava* were staying. He advised them to go to Panchala. Kunti with her sons left for Panchala. On way they met Dhaumya. He was a learned *brahmin* endowed with all the spiritual qualities. *Pandava* accepted him as their *purohita* (a guru who guides the family and conducts the religious rites). On reaching, Panchala's capital they stayed in the house of a potter.

Great many kings had started reaching Panchala. Karna accompanied by Duryodhana and Duhshasna also came there. The conference venue had an excellent decoration. In the centre of the venue a transparent pot containing a swimming fish was put over a high pole. Just below the pot on the ground, a large container with water was placed in which the shadow of the fish could be seen. The assignment was to hit the eye of the fish looking in the water on the ground. Several kings tried their luck. No body could hit the eye of the fish. Karna also rose up from his seat to perform the exercise. As he moved towards the pole, the crowd began crying *suta-putra, suta-putra*. Hearing that Draupadi declared that she would not accept Karna even if he succeeded in hitting the eye of the fish. Karna withdrew from the scene.

*Pandava* were sitting in the rows of *brahmins*. Arjuna rose up from his seat, came to the target spot and readily hit the eye of the fish on charging an ar-



row. The jealous kings who has failed shouted against him and asked him to perform again. He charged another arrow and the fish came down on the ground. Draupadi moved towards him and put the garland around his neck. Srikrishna who with Balarama was present in the conference indicated to Balarama that the chap was non other than Arjuna as it was learnt that *Pandava* had survived the Lakshagriha fire episode. The other kings began planning to snatch Draupadi from Arjuna. Sensing that Bheema rose up, went out and uprooted a tree; putting that as a baton over his shoulder he came and stood by the side of Arjuna. Seeing that the kings lost their hope. *Pandava* taking Draupadi with them moved towards the potter's house where they were staying. Arjuna could feel that Draupadi was a little concerned. He disclosed to her who he was. Draupadi was glad to know about him. Dhrishtadyumna, her brother was closely following *Pandava* when they left the venue. When he learnt that they were *Pandava* and the winner was Arjuna he came back to inform his father, Drupada, about that. All were glad to learn that Draupadi was with Arjuna.

When *Pandava* came back to their place of stay, mother Kunti was inside the house. Arjuna addressed her from outside and asked her to come and see what he had brought with him. Kunti replied from inside and asked him to share that with all the five brothers. Having said that when she came out she found one young and beautiful woman standing by the side of Arjuna. She began pondering over her statement of sharing that with all the brothers. It was an awkward situation for her. Arjuna declared that Draupadi would be married to all the *Pandava* brothers.

Dhrishtadyumna came to the potter's house to invite Kunti to come to the King's palace where the marriage would be solemnized. Accepting the invitation they shifted to the palace where king Drupada extended them a warm welcome. When Drupada learnt that Draupadi would be married to all the five brothers he became concerned. Vyas came there at that time. He informed that Draupadi had pleased Shankaraa in her previous life and she was blessed to have five husbands. Her marriage was solemnized as advised by Vyas. All the *Pandava* stayed there happily for some time.

### *Pandava* Back to Hastinapur and Establishing of Indraprastha

The news of *Pandava* marrying Draupadi reached Hastinapur. Citizens were

happy to learn about their survival. Dhritarashtra, although showed outwardly his happiness over the news but from within he was not comfortable. On the initiative of Bheeshma and Dronacharya, Vidura advised Dhritrashtra to invite *Pandava* back to Hastinapur and share half the kingdom with them. Inviting them back to Hastinapur was not liked by Duryodhana. However, Vidura was sent to Panchala to bring *Pandava* back to Hastinapur.

Drupada, the king of Panchala sent them to Hastinapur with royal farewell and fabulous gifts. In Hastinapur, they received warm welcome and rising ovation. Subsequently, *Pandava* were given half of the kingdom and Dhritrashtra advised them to shift their capital to Khandavaprastha which was their heritage place from where the glorious ancestors had ruled. He advised them so to avoid developing of further family bitterness between *Kaurava* and *Pandava*.

### Arjuna in Exile

Yudhishthra shifted his capital to Khandavaprastha and got a new capital established as Indraprastha. He ruled from there for thirteen years and the citizens were very happy with them. Once Narada came to bless them. He enquired whether they had established some norm for staying with Draupadi who was wife of all of them. On his suggestion they fixed a norm that she would stay for one month with one brother. “In that period if any other brother interferes in the conjugal life he would have to be banished to forest for twelve years “ ,Narada fixed the norm. Once it so happened, a *brahmin* came crying to Arjuna that his cows were stolen by the miscreants. He sought his help to protect his cows. Arjuna readily agreed to chase the miscreants and he went inside the palace to get his bow and arrows. He found them inside a room where Yudhishthra and Draupadi were then staying. According to the norms fixed by Narada if he entered the room to get the bow and arrows he would have to undergo an exiled life for twelve years for disturbing the happy moments of the conjugal life of his brother. If he didn't get the arms he would be failing in his royal duty of protecting a citizen in need. Finally he went straight inside the room with his head down to the earth and came out with his arms. He chased the miscreants and the cows were retrieved back to the owner *brahmin*.

On coming back he expressed his decision to go in exile for twelve years to

honour the set family norm by Narada. Yudhishthra tried to dissuade him that younger brother's action was not an infringement in the elder brother's conjugal life, but Arjuna didn't agree and he opted the forest and led an exiled life for twelve years.

Once while leading his exiled life he happened to stay near Haridwar. While bathing in the Ganga, Ulupi, the daughter of the serpent king fell in love with him. She took him to *nagaloka* where he was married to her with the consent of her father. They led a happy married life for some time. Ulupi empowered him with the ability to move in water also as if he was moving over land. After some time he was brought back by her from *nagaloka* to the earth surface.

Thus moving from one place to another, Arjuna reached Manipur. He was impressed by the beauty of the princess Chitrangada. He sought her hands as his wife to which his father agreed on the condition that their children would belong to the dynasty of the mother's lineage. Arjuna agreed to that and he was married to her. He stayed there for three years and got a son named Vabhruvahana who later was known for his chivalry and warriorship. He left Manipur leaving the son and wife there.

Arjuna visited several pilgrimages and reached finally to *Prabhas kshetra* near Dwarika. He was welcome by Srikrishna and stayed there happily. In order to acquaint the people of Dwarika with the superb skill of archery of Arjuna, Srikrishna organized a show of archery at *Raivataka* mount (also known as *Girnar*). Impressed by his skill Subhadra, sister of Balarama got attracted towards Arjuna. He also liked her most. Srikrishna cautioned Arjuna that she was His sister and if he wanted to marry her he would have to abduct her and face *Yadava* in a battle. He did accordingly and when he was running away with Subhadra in his chariot he was chased by *Yadava*. He faced them boldly while his chariot was controlled by Subhadra herself and he was using the arms against *Yadava*. The battle was stopped on interference of Srikrishna who persuaded *Yadava* to lay the arms in favour of Arjuna. *Yadava* finally conceded her as his wife. He was married to Subhadra and left *Prabhas kshetra* accompanied by her.

He stayed with her at *Pushkar* for the rest of the exiled life. At the end he went to Indraprastha with her. He was welcome by his mother Kunti and brothers at Indraprastha. Srikrishna also came there from Dwarika when He learnt about

the coming back of Arjuna after twelve years in exile. Later, Subhadra gave birth to a son named Abhimanyu, known for his warriorship. Draupadi also gave birth to five sons one from each *Pandava* brother.

### Khandava on Fire

One evening, Arjuna and Srikrishna were sitting out together. Fire god, disguised as a *brahmin*, came to them. For long he didn't get enough material to burn which consequently affected adversely his burning potentiality. He tried several times in the past to burn the *Khandava* forest adjacent to Indraprastha. His attempts were made futile by the interference of Indra, the chief of gods in order to protect *Takshaka* a famous snake who was hiding in the *Khandava* and favourite to Indra. Whenever the fire broke out Indra commanded Varuna the god of rains and the fire was put out by heavy rains. Arjuna liked the proposal of the fire god to burn the *Khandava* again which would offer an opportunity for Indraprastha to be extended further. He asked fire god to reinforce his armory with divine arms. Fire god agreed and he gave him *Gandeeva* - a magnificent bow, *akshaya* - a strange quiver which always remained full of arrows, and *Nandighosh* - a chariot with horses which he had been gifted by Varuna.

Fortified by new armories, Arjuna advised the fire god to commence his campaign of burning the *Khandava*. As the fire broke out Indra commanded Varuna to put out the fire immediately. The rain fed clouds instantly began hovering over the *Khandava*. On advice of Srikrishna, Arjuna invoked *Vavya-ashtra* (arrow generating strong winds) which drove away the clouds. *Khandava* was burnt to ashes. Indra pleased with the performance of Arjuna appeared before him while he was with Srikrishna and expressed his pleasure over his marvellous performance. Arjuna asked him, "If you are pleased with me, provide me the divine arms." Indra mentioned that he would get the divine arms after worshipping Shankaraa and he left. *Khandava* was burnt but a few creatures were saved and one of them was a demon named Maya. When he came to acknowledge his obligation to Arjuna for saving his life, he addressed him as his friend. Srikrishna knew that Maya was an excellent

architect. He asked him to construct a conference hall at Indraprastha which should be one of the rare wonders people have ever seen. Maya accepted the assignment happily.

#### **M-4 : SABHA PARVA (The Conference)**

##### Construction of the Conference hall

An auspicious moment was fixed and the construction of the conference hall began accordingly. As the construction progressed, its architectural form got lot of people's appreciation. It was a beautiful piece of architecture carved from superb quality of granite and marble. On its completion Yudhishthra shifted his chamber there and all the state functions were performed from there only.

##### Rajsuya Ygya (Ygya of Sovereignty)

Once Narada came and advised Yudhishthra to perform the *Rajsuya ygya*. To honour Narada's advice he wanted to consult Srikrishna. Srikrishna was invited from Dwarika to Indraprastha. Performing of the *Rajsuya ygya* was discussed with Him. He appreciated the proposal and spoke to Yudhishthra, "*Rajsuya ygya* is an indicator of establishing the sovereignty over all other kings and states. You have got a good image among several kings and some who do not know you fully well could be impressed upon, but he expressed his doubt for the one. "Jarasandha is a mighty king of Magadha and he would not accept your sovereignty. He is very cruel and he has put several kings behind the bar. None of the kings dare face him. It was because of him that I have to leave Mathura and settle in Dwarika. Unless he is tamed the proposed *ygya* couldn't be completed successfully." "How to do that ?", was the main question and serious consultations began among all the five brothers.

After due discussion, Srikrishna took Arjuna and Bheema with Himself and set out for Rajgriha, the capital of Jarasandha. They were in the guise of *brahmins*. On their request, Jarasandha accepted to fight with Bheema. They entered into wrestling which continued for days together without any outcome. Once when Jarasandha looked a bit tired, Srikrishna indicated to Bheema to put Jarasandha down and tear him off into two parts from his legs such that the two parts should be thrown in two different directions. Jarasandha had a blessing that as soon as the torn off components of the body were put together he would survive back to life. To obviate his coming back to normal life, Srikrishna had hinted to Bheema to throw the torn pieces in two opposite directions. Bheema



succeeded and Jarasandha was killed. All the imprisoned kings were liberated and were invited to join the proposed *Rajsuya ygya* of Yudhishtira. Sahdeva, son of Jarasandha was crowned as the king of Magadha. Srikrishna, Arjuna and Bheema came back to Indraprastha.

With an intention to apprise the other kings of performing of *Rajsuya ygya* by Yudhishtira, and ask them to accept his sovereignty Bheema, Arjuna, Nakula and Sahdeva set out in four cardinal directions of East, North, South and West respectively. They came back completing their mission with huge wealth to enrich the coffer of indraprastha.

The preparations to commence the *ygya* began. The kings began collecting at Indraprastha and they were assigned specific responsibility to make the *ygya* successful. On a special invitation, Bheeshma, Drona, Dhrithrashtra, Kripacharya, Aswathama, Duryodhana, Duhshasana and others arrived at Indraprastha. Bheeshma and Drona were requested to inspect the preparations and advise accordingly. Srikrishna took the assignment of washing the feet of *brahmins* arriving to participate in the *ygya*.

On the onset of the auspicious moment (*muhurtha*), marking the commencement of the *ygya* it was being consulted who would be honoured first. Bheeshma advised to honour Srikrishna which was acceptable to everybody but Shishupal, the king of Chedi didn't like that. He began openly abusing Bheeshma and Srikrishna. The audience didn't like his action except Duryodhana who was happy from within. Bheema didn't like that and he was about to attack on Shishpal that he was forbidden by Bheeshma. Shishpal kept on abusing Srikrishna but He Himself didn't lose His temper. Shishupal was the son of His maternal aunt to whom He had given a word that all mistakes of Shishupal would be pardoned until that crossed one hundred count. When the count reached one hundred, He charged His *Sudarshana chakra* and he was immediately beheaded. There was silence all around. Thereafter the necessary stages of the *ygya* continued and was completed peacefully. *Pandava* were happy in successfully completing the *ygya*. The invitees were warmly send off.

Before returning to Hastinapur, Duryodhana was excited to move around and see the grand conference hall built recently. He took along Shakuni and started moving around. The lustre of the stone used in the construction was



very deceptive. At one place, he took the dry spot as full of water and he tried to raise his robe to the knee as if he was to wade through water. Draupdi was standing nearby and she couldn't help laughing. At another place, there was a large looking mirror in the front which he failed to notice and mistook that as a reflection of the route he had taken and ultimately dashed against the mirror. Bheema saw that and he laughed on his foolishness. Further, at one more place, he mistook the pool of water as dry land and he wet his clothes. Others witnessing the incident also joined Bheema in laughing loudly on his foolishness. He took all the petty incidents as his personal insult, and left for Hastinapur in great anger nourishing a deep grudge against *Pandava*.

### Game of Gambling

On coming back to Hastinapur, Duryodhana began consultations with his close friends and well wishers for devising a way to downgrade *Pandava*. It was a common conclusion that any fight against them wouldn't work. Ultimately it was the advice of Shakuni that prevailed. Duryodhana wanted to build a new conference hall at Hastinapur also. It was planned that on completion of the same an invitation would be sent to *Pandava*. Yudhishtira was fond of playing the game of gambling by throwing dice. He would be invited for the game by Duryodhana. Shakuni would represent Duryodhana as he was known to be expert in playing manipulative gambling. Dhritrashtra was not initially convinced by this idea. Duryodhana, however, managed to win his favour. Dhritrashtra consulted Vidura who cautioned him that the gambling might eventually endanger the existence of the dynasty. No body heeded to his advice.

The new conference hall was ready. Vidura was asked to go to Indraprastha and invite *Pandava* for the game of gambling. Unlike *Pandava's* conference hall which was inaugurated by the *Rajsuya ygya*, the conference hall of *Kaurava* was proposed to be inaugurated by the game of gambling. Pandava with Draupadi came to Hastinapur. Playing of game of gambling was not liked by the other brothers of *Pandava*, but Yudhishtira acceded to Duryodhana's proposal. Duryodhana proposed, "The game would be between him and Yudhishtira. He himself wouldn't play but Shakuni would represent him and all the risks involved would be acceptable to him."

The game began in the new conference hall in presence of all the dignitaries

including Bheeshma, Dronacharya, Dhritrashtra and the citizens of Hastinapur. The conference hall was full of the audience. Shakuni threw the dice and Yudhishtira went on losing one after another. It began with the stake of precious gems, gold and silver, chariots and horses, his entire contingent of forces, his kingdom and ended with losing himself with all the brothers. Vidura and his other brothers wanted him to stop the game which he didn't do. *Kaurava* were happy on losing of Yudhishtira. Yuyutsu, one of the *Kaurava* brothers didn't like the manipulations of Shakuni. However, as his stars were adverse, Yudhishtira continued losing one after another. When Shakuni asked him to throw further dice, he declared that he didn't have anything to stake. Shakuni reminded him about Draupadi and on his instigation, lastly he put his wife Draupadi also at stake. He lost her also.

Duryodhana was so happy at the outcome that he asked Vidura to inform Draupadi that she became his maid servant because her husband lost her in the game. Vidura warned him for his imprudence to which he didn't listen. He asked Vikarna to go and bring Draupadi to the conference hall. When Vikarna approached Draupadi, he was told by her that when Yudhishtira had lost himself in the game, how he could put me at stake. When Vikarna came back to Duryodhana in the conference hall and stated what Draupadi had told him, Duryodhana commanded Duhshasana to bring Draupadi immediately to the conference hall. When Duhshasana came to Draupadi she requested him and submitted, "She represents the prestige and honour of the family. Let her not be insulted like that." Her request went unheeded and when she sensed his cruelty, she began running towards the house of Gandhari. He followed her briskly and caught her by her braided hair. He dragged her to the conference hall. It was so humiliating that the head of all the dignitaries went down with shame. Bheema couldn't tolerate that and he roared, "O, Sun god, and other gods, you all are witness! I would break those hands of Duhshasana which has dragged her to the conference hall." *Kaurava* were scared by his proclamation but Duryodhana further instigated him by indicating to bring her to his lap. Bheema reminded him that he would break those thighs with his mace. Duryodhana further commanded Duhshasana to strip her of her cloths. She found herself in a very awkward position. She looked to all the elders present there but no body interfered. She, ultimately, remembered Srikrishna and fell unconscious. Lo and behold! When Duhshasana began pulling her

waist cloth, there was no end of that. He went tired of pulling the cloth and lastly withdrew in disgust. Bheema again roared and swore, “ I would not leave this planet earth unless I tear open the heart of Duhshasana and quench my thirst with his warm blood.”

The *Kaurava* were shaken by his promise. Dhritrashtra realised the gravity of the situation and sensed the calamity waiting upon his sons. He asked Draupadi to come close to him. He consoled her and expressed his deep concern on what had taken place. He also asked Yudhishtira, “ You are matured and wise. Please forgive Duryodhana for his imprudence. All your kingdom and wealth etc. which were at stake is yours. Go and relax at Indraprastha as usual and rule over your kingdom.” *Pandava* drew satisfaction over his gesture and paying him their due respect came back with Draupadi to Indraprastha.

### Second Game of Gambling and *Pandava* Exiled

Duryodhana was highly disappointed by the gesture made by his father to *Pandava*. He planned again for the game of gambling. This time the condition was that whoever would lose would be exiled for thirteen years. Out of thirteen years, last one year need to be unknown to anybody else otherwise the term would be repeated.

When Dhritrashtra was told about the plan of organizing the game again he became upset, but he couldn't prevail upon Duryodhana and yielded to his pressure. Again invitation was sent to *Pandava* to come to Hastinapur. On visiting Hastinapur they were told about the game again with the preset condition. All other brothers dissuaded Yudhishtira, but as the luck would had it, he couldn't turn down the proposal and played the game again. He lost all the rounds and *Pandava* were destined to be exiled for thirteen years.

### **M-5 : VANA PARVA ( Exile)**

#### *Pandava* in Exile

*Pandava* set out for the forest. Their mother Kunti had grown old and they persuaded her to stay with Vidura. Subhadra with her son Abhimanyu and five sons of Draupadi went to Dwarka. *Pandava* and Draupadi with their *purohita* Dhaumya proceeded to the forest. The citizens of Hastinapur denounced the act of exiling them to forest. Several people accompanied them to forest. Yudhishtira persuaded them to go back but the *brahmins* did not go back.

Dhaumya advised Yudhishtira to worship the sun god who was provider of food and other necessary life sustaining materials. He acted accordingly and the sun god was pleased with his worship. He appeared before Yudhishtira and gave him a cooking pot which would never go empty irrespective of the number of people served with food. This helped Draupadi and she served first the *brahmins* from the food cooked and then *Pandava* used to take their food from the pot. Draupadi used to take her food at the end when every body had been served. Thus moving from one place to the other they reached Kamyaka forest on the bank of the river Sarswati.

Dhritrashtra couldn't bear Vidura for always praising *Pandava*. He asked him to quit. Vidura came to meet *Pandava* in the Kamyaka forest. After some time, Dhritrashtra felt the absence of Vidura and he sent for him. On advice of *Pandava*, he went back to Dhritrashtra. *Pandava* led a plain and religious life in the forest. They used to visit several saints and sages and learnt about the legends of *Nala-Damyanti*, *Agastya*, *Lopamudra*, *Rishi Shringa*, *Ashtavakra* and others.

The news of *Pandava*'s banishment spread over the whole of Bharatavarsha. Among several people, the most grieved by their forest life were the king of Panchala, Drupada, and Srikrishna. Srikrishna once came to see them in the Kamyaka forest and encouraged them for a life of righteousness. Vyas also came to see them. He advised *Pandava*, “ Utilize your forest life to fortify yourself with the divine arms. In absence of the divine arms you won't be able to win over the warriors like Bheeshma and Dronacharya.” He further mentioned, “ Arjuna should go to Kailas mount and worship Shankaraa for the divine arms. Indra and other gods should also be propitiated for divine arms. No body would be able to win you over the battle field.”

### Arjuna's Penance

As advised by Vyas, Yudhishtira inspired Arjuna to please Shankaraa, Indra, Varuna and other gods for possessing divine arms. Arjuna became excited and he moved towards the *Kailas* mount. After crossing Gandhamadana and other tough mountain ranges he reached *Kailas*. He saw one old saint having locked hair sitting by the side of the way. He saluted the saint, and the saint in response mentioned, “This is the land of penance; no body moves here with arms; who are you?” Arjuna replied, “ I belong to the *kshatriya* group and

this is my duty to carry the arms. I still honour the duty of *kshatriya*, how can I disown the arms?” The saint was pleased over his answer. He appeared in his original form. He was Indra himself. Arjuna prayed Indra, “Provide me the divine arms.” Indra mentioned, “He would have to first please Shankaraa for *Pashupata astra*, and after that other gods would provide him the divine arms.” The divine arms were prohibited to be used over human beings, therefore, He further asked Arjuna, “What would you do with the divine arms?” “He would never misuse them, he would possess them to fortify his strength. *Kaurava* had deceived them and they have been exiled”, mentioned Arjuna. Before leaving, Indra blessed Arjuna, and mentioned he would become a world famous warrior.

Arjuna undertook the severe penance to appease Shankaraa. One day Shankaraa and Parvati came to his place to see him. He had just come back after collecting flowers in the morning for the worship of Shankaraa. In the meanwhile, he saw a wild boar appeared before him. He immediately aimed at the boar with his arrow. Before he charged his arrow, he could see a hunter also aiming at the boar. He didn’t care and charged the arrow. The hunter also charged his arrow simultaneously. Both the arrows hit the boar and the boar was killed.

Arjuna was not happy with the action of the hunter, and he asked the hunter, “Why did he hit the boar when he had already charged the arrow over that?” The hunter replied, “He was first to aim at the boar.” Replying thus, the hunter laughed loudly. This made Arjuna angry and he charged an arrow over the hunter. The hunter was unhurt and unmoved. This made Arjuna further angry and he threw his bow and charged over him with his sword. Nothing happened to the hunter with his sword. He threw the sword also and dragged him for wrestling. Arjuna fell unconscious and when he was back to his normal consciousness he thought of first to worship his deity and then settle the scores with the hunter. While worshipping the deity it occurred to him, the hunter could be Shankaraa himself. The garland which he offered to the deity during his worship, was found around the neck of the hunter. It was now evident, and he prostrated before the hunter. Shankaraa was pleased with Arjuna and he asked him for the blessing. Arjuna asked the *Pashupat astra* which he readily gave him. Shankaraa also explained him how to use that and how to take that back. He also warned him that the use of *Pashupat* was prohibited



over the human beings.

### Arjuna Travels to Indraloka

Having blessed by Shankaraa, he went to *Indraloka*. He learnt about several divine arms. He used them in killing the demons who were enemies of the gods. One night while lying in his bed room he was contemplating about Draupadi and his brothers that the celestial girl of *Indraloka*, Urvashi entered his room and took a seat on the corner of his bed. Arjuna rose from his bed and mentioned, “Mother, why did you take trouble to come here?” Urvashi addressed him, “Parth, don’t embarrass me by addressing me mother. A celestial girl is neither a mother nor a sister to anybody. I have come to you with passion.” Arjuna continued, “Mother, you won’t succeed in your mission. I am here to learn the skill of arms and dance. Indra is my *guru* and you are his favourite dancer. Besides, you also have the expertise in dance and you can teach me lesson on dance. From all considerations, you are either favourite to my *guru* or my *guru* herself.” She tried to cajole Arjuna by several techniques but she failed. Lastly, getting disappointed in not meeting her end, she cursed him that for one complete year he would become impotent. She further mentioned, “As he had addressed her as mother, her curse would turn into a boon for him. During his *agyat vas* (undisclosed identity) his impotency would help him in successfully disguising himself.” Saying thus she left.

It was long when Arjuna had parted with his brothers. They didn’t learn anything about him and they grew anxious about his well-being. They spent their days in the forest in association of several great saints and sages. They learnt a lot about religion and practiced the recitation of *Veda* and other holy scriptures. Still, their mind got diverted to Arjuna and they used to become concerned about him. One day, Narada came to them and mentioned, “Soon Lomas *rishi* would visit them and he would tell them about Arjuna. However, he is with gods now and is receiving training in several disciplines from them.” As indicated by Narada, Lomas came to them and told in detail about Arjuna. He mentioned, “He had been blessed with *Pashupat astra* from Shankaraa and is now learning the art of dance and music in *Indraloka*.”

*Pandava* requested Lomas, “*Bhagvan*, until Arjuna comes back, kindly stay with us and take us to several sacred places. This is what Narada has also told us.” He happily agreed to their proposal. First, they were taken to *Nai-*



*misharnya kshetra*. The place was known as abode of several accomplished saints and sages. *Pandava* were glad to be there and were highly impressed by the excellent spiritual environment of the place. From there they moved to other pilgrim places: *Pryaga*, *Gaya* etc. They further went to *Gangasagar* and from there they reached *Kalinga*. Moving west ward they reached *Prabhas kshetra*. They were greeted warmly by Srikrishna, Balarama and Subhadra. Draupadi felt relaxed after meeting Subhadra and others. From there they crossed the river Saraswati and reached Kashmir. They were highly impressed by the natural beauty of Kashmir. From there, they moved further towards Gandhamadan mountain. On way they faced very inclement weather. It rained heavily and the landslide was the common scene. Moving ahead gradually they reached a very beautiful place called *Badrikashrma*. They stayed there for sometime to relax.

### Draupadi Abducted

One day, Jayadratha, husband of Duhshala, the sister of *Kaurava*, happened to pass through *Kamyka vana* (*Kamyka* forest). He could see Draupadi and was impressed by her beauty. *Pandava* were out in the forest and she was alone in the hermitage. He entered the hermitage and proposed to marry her. She criticized his wild passion and asked to behave decently. He was prevailed upon by the animal instinct which he couldn't control and he forcibly lifted Draupadi and ran away by placing her in his chariot. When *Pandava* learnt about the incident, Bheema chased him. In the meanwhile, Arjuna also happened to be back and he also chased him. Afraid of two warriors following him, he dropped Draupadi on way and moved away swiftly. Before Bheema had commenced him chasing, Yudhishtira had warned not to kill Jayadratha as he was husband of their cousin sister Duhshala.

Even after Draupadi was released from the clutches of Jayadratha, Bheema's wrath was not controlled. He chased him further and got hold of him. Jayadratha was brought before Draupadi in fetters. Having mercy on him, Draupadi released him. Feeling great insult, Jayadratha began a sever penance to appease Shankaraa. When he appeared before him, he sought his blessing to win all the five brothers of *Pandava*. Shankaraa disappeared saying that except Arjuna he would not be defeated by any of *Pandava*.

### Karna Gets Empowered

Karna was jealous of *Pandava*. In order to defeat them he undertook penance. Indra wanted to keep Arjuna not only victorious but also a number one archer of his time. He had a suspicion in his mind that so long as Karna was invested with the divine gifts of *kavacha* and *kundala* he won't be defeated by any body. He was born with the *kavacha* (shield to protect the chest), and *kundala* (ear rings) gifted by the sun god. Karna was renowned for giving in charity anything whatever he possessed to anybody who asked for that. With this intention, Indra went to him in disguise of a *brahmin*.

The sun god appeared and forewarned Karna for not giving in gift his *kavacha* and *kundala*. Karna didn't listen to his advice and asserted that he had vowed to gift his life also if that was asked for. The sun god became disappointed on his firm resolve and he left his place wishing him the best. Indra, disguised as a *brahmin* entered Karna's place and demanded his *kavacha* and *kundala*. Karna immediately cut apart them from his body and handed over to the *brahmin*. Those items were integral part of his body since birth so he had to cut them out for handing over to the *brahmin*. On getting them, Indra was highly impressed by Karna; he disclosed to him that he was Indra. He also asked him to offer anything on demand except his *vajra*. Karna asked for his *amogh shakti* (invincible missile) which he immediately handed over to him saying, "Whom ever you will target with this, will have to die, but after that use it will come back to me", and he left.

#### Yaksha Prashna (Queries of Yaksha)

Gradually twelve years of forest life for *Pandava* were about to be over. Yudhishtira was concerned about the balance one year of *agyat vas* (undisclosed identity). When they were collectively contemplating about that a *brahmin* came weeping to them. On enquiry he told, "His *arani* used for generating fire for initiating *ygya* was hanging outside his hermitage. A deer came wandering and the top part of the *arni* got stuck to his horn and the deer is gone with that. How would I perform my *ygya* today, because in absence of the *arni* I won't be able to generate the *ygya* fire." All the five brothers immediately left the place to chase the deer. They could locate the running deer but tried in vain for a long distance to get closer to that. Finally that became invisible and they couldn't see that again. They were very disappointed that they couldn't do a simple help to the *brahmin*. They sat under a tree for they had gone very tired and felt very thirsty also. In order to find some water, Nakula

left the place and he could locate a pond full of water. He went closer to the water to quench his thirst first. Before he could take some water he heard a voice, “O, son of Madri! I am the owner of the pond. Don’t dare take water before you answer my questions.” He didn’t care about the warning and he drank water to his fill. The moment he got up and tried to move he felt severe dizziness and dropped down dead. Getting late in his return, Yudhishtira became concerned and he sent Sahdeva to locate Nakula. Sahdeva moved in the same direction in which Nakula had gone and he reached the same place where Nakula was lying dead. Before he could find the reason, he decided to quench his thirst first. What had happened with Nakula happened with him also. More concerned, Yudhishtira sent Arjuna and he also met the same fate what had happened to others. It was the turn of Bheema, he realised that it was the mischief of the *Yaksha* and before he could settle the score with him, he also went first to take water and he also was put to the same state what others had faced. Ultimately, Yudhishtira had to move himself. When he reached the place he found all his brothers lying dead. He also heard the voice reminding him to answer his question first. His brothers didn’t heed to his warning so they met that fate. Yudhishtira readily agreed to answer his questions.

- Yaksha:               Who is the ultimate helper of a man ?
- Yudhishtira:       His patience
- Yaksha:               What makes one greatly famous ?
- Yudhishtira:       Charity
- Yaksha:               What moves faster than wind?
- Yudhishtira:       Mind
- Yaksha:               What helps most in the foreign land?
- Yudhishtira:       Self wisdom and knowledge
- Yaksha:               By discarding what one gets salvation?
- Yudhishtira:       Arrogance
- Yaksha:               By discarding what one becomes happy?
- Yudhishtira:       Wrath
- Yaksha:               On losing what one becomes rich?

Yudhishtira: Greed

Yaksha: How someone is called a *brahmin*, by birth, by knowledge or by good behaviour ?

Yudhishtira: By good behaviour

Yaksha: What is superior to *Dharma* (righteousness) ?

Yudhishtira: Endurance

Yaksha: Who maintains the everlasting friendship?

Yudhishtira: Gentleman

Yaksha: What is the most astonishing thing in this world ?

Yudhishtira: One has to die ultimately but wants to live for ever.

Similar questions were posed to Yudhishtira one after another, and he kept on replying correctly. At the end, he was asked, “Only one of his brothers could be made alive, whom does he prefer?” Yudhishtira wanted Nakul to be made alive. Yaksha asked, “Why he didn’t prefer the mighty Bheema who possesses the strength of ten thousand elephants; or alternatively why not Arjuna who can protect him by his matchless archery?” Yudhishtira mentioned, “One is not safeguarded either by Bheema or by Arjuna. It is his righteousness which protects him eventually. His father has two wives, Kunti and Madri. He, being the son of Kunti is alive, so he wanted the other one to be alive who is the son of Madri.” On hearing the impartial and dispassionate answer, Yaksha appeared before him and announced, “My dear son, may all your four brothers get back to life.” He appreciated him and revealed his real form. He was *Yamaraj* (the deity of righteousness who passes decree after the death, and decides about whether one is allotted heaven or hell) himself, and only to test him, he disguised himself in the form of a deer. “He wanted to derive utmost satisfaction by seeing him through his own eyes”, *Yamaraj* expressed (Yudhishtira was his son from Kunti).

## **M-6 : VIRAT PARVA ( undisclosed identity - agyat vas)**

### Shelter at the king Virat’s Palace

The end of twelfth year was coming close. Yudhishtira was concerned about

the thirteenth year during which it was required to maintain complete undisclosed identity otherwise if identified they would have to repeat another term of twelve years in exile. One day they, moved towards *Virat nagar*. Stopping outside the city, Yudhishtira addressed his brothers and Draupadi, “ From today we will have changed names and changed dress. My name would be *Kank*, and I would entertain the king using my skill in the games of chess and gambling. Bheema would be known by *Vallabha* and would seek a job of cook in the King’s kitchen. Arjuna would be called *Vrihnnala* and he would disguise in the form of a well dressed woman and seek an assignment of teaching the princess the lessons in the art of dance and music. *Granthik* would be the name of Nakula who would seek a job of horse keeping in the royal stable. Sahdeva would be called *Tantripala* and would seek a job of herdsman for the royal cows. Draupadi would seek the job of a beautician to keep the queen fully maintained and we would call her *Sairandhri*.” His proposal was acceptable to everyone. Before entering the city, they put their old dress and arms on a *Shami* tree in the lonely place and each one entered the city separately from different directions. As expected, the king Virat accepted their request and they all got the job of their choice.

*Pandava* spent smooth days at Virat’s palace except a few incidents. Once, the army- head, named Keechaka, saw Draupadi and he was attracted by her beauty. He enquired from her sister, Sudeshna, the queen of the palace, “ Which state the princess *Sairandhri* has come from?” The queen knew about his character and to divert his attention away from Draupadi, she told him that she was an ordinary maid servant. Keechaka couldn’t restrain himself and he directly approached Draupadi and mentioned, “*Shobhane* (beautiful woman) ! Please accept me as your servant.” Draupadi replied, “She was a married woman and she was dependent for her livelihood on the palace. He should not behave like that with her.” Days passed by but Keechaka was after her and he again requested her sister queen for her. The queen assured him that she would send her to him on a festival day. The awaited day came and the palace was celebrating the festival. The queen sent her to Keechaka’s room on the pretext of getting something . She entered the room with caution. He was waiting for her. Seeing his intention she ran away from the room and she narrated the whole incident to Bheema finding him at a lonely place. She also criticized *Pandava*’s potency. Bheema advised her, “If he again comes to her,



invite him at midnight in the theatre hall.” When Keechaka again approached her, she invited him as advised by Bheema. Bheema disguised as a woman was waiting in the theatre hall. Keechaka came there at midnight. Bheema suddenly bounced on him and thrashed him severely. He lifted him up and dashed on the ground. Keechaka was dead. Next morning the news spread that *gandharva* husband of Sairandhri killed Keechaka. After that incident, Draupadi was awfully respected by others at the palace.

### Abducting the Cows

From the beginning of the thirteenth year, Duryodhana tried hard to locate *Pandava*. But it all went in vain. The period of unknown identity (*agyat vas*) was about to end that he learnt about the news of killing of Keechaka. He apprehended *Sairandhri* to be Draupadi and her *gandharva* husband as *Pandava*. He was concerned about the state of Indraprastha which he would have to offer back to *Pandava* if they completed their exiled term successfully.

There was a king of Trigarta known by the name Susharma. He was laid down several times by Keechaka. On hearing the news of his death, he wanted to capitalise the opportunity. He was a great friend of Duryodhana; he came to him and asked him to attack separately over Virat, and he was moving to abduct his cows which might be useful for supply of milk during the impending war with *Pandava*. Susharma abducted the cows after charging an attack over *Virat nagar*. The absence of Keechaka was strongly felt by the king Virat. He was visibly upset. Kank (Yudhishtira) consoled him. In the meanwhile, Susharma caught hold of the king also. He was taking him away. Kank (Yudhishtira) commanded Vallabha (Bheema) to protect the king. Granthika (Nakula) and Tantripala (Sahadeva) also accompanied Vallabha (Bheema) in chasing Susharma. They successfully liberated the king from his hold and produced Susharma as a hostage to Kank (Yudhishtira). Vallabha's (Bheema's) courageous performance received a wide appreciation of the people.

In the meanwhile there came a news that Duryodhana accompanied by Bheeshma, Dronacharya, Karna etc. had laid a siege around *Viratnagar* and the royal cows had been made hostage by them. Sairandhri (Draupadi), intimated the king that Vrihannala (Arjuna) had agreed to drive the chariot of Uttar, the prince of *Viratnagara*. Immediately Uttar and Arjuna left towards the army of Duryodhana. Seeing the great army of Duryodhana, Uttar became nervous



and he asked Arjuna to drive the chariot back to the city. Arjuna encouraged him and advised not to lose heart. He drove the chariot to the *Shami* tree where he had put his bow before joining the service at the palace of the king, Virat. He took his *Gandiva* down the tree and also dressed up moderately as an archer but maintained undisclosed identity. He gave his true introduction to Uttar and advised him to drive the chariot so that he would operate his bow efficiently. When Uttar knew that he was the great warrior and archer, Arjuna, with awful reverence he bowed down and touched his feet. The chariot was driven very efficiently by Uttar and Arjuna began his attack on the army of *Kaurava*. Seeing the chariot approaching towards them on a storm-like speed, *Kaurava* were taken by surprise. Duryodhana enquired Bheeshma whether period of *agyat vas* was still to be over. Bheeshma confirmed that it was already over.

Arjuna attacked so marvellously that he first killed Vikarna, son of Karna; Karna himself sustained grievous injury. The bow of Dronacharya was cut into pieces and along with Bheeshma both were made unconscious by hitting their chest by powerful arrows. Arjuna used his *sammohana astra* which made the entire army of *Kaurava* unconscious. Uttar took the advantage of the opportunity and he picked up the crowns and other valuable items from the body of Drona, Kripacharya, Duryodhana, Karna, Aswathama and others. Liberating the cows he came back to the palace.

The king Virat greeted his son for his maiden victory. Uttar narrated the whole incident and made him aware that it was because of *Pandava* their prestige had gone high. When the king came to know from Uttar that the five serving men and the woman were *Pandava* and Draupadi, he paid a great respect to all of them. He expressed his sincere obligation to them. There on the outskirts of Viratnagar, when the *Kaurava* army regained their consciousness, Duryodhana began encouraging them to attack again over *Viratnagar*. Bheeshma forbade them and they went back to Hastinapur.

The king Virat proposed to marry his daughter Uttara to Arjuna which he declined. He mentioned that he was her *guru* (teacher), and it was unbecoming of him to marry his own disciple which would go against the established norms of *dharma* to marry one's own disciple. He agreed to marry his son Abhimanyu with her. Srikrishna and Balarama came from Dwarika with the

ceremonial procession (*barati*) to solemnise the marriage of Uttara and Abhimanyu. Later, as a mark of gesture of obligation, the king Virat fought the battle of Kurukshetra in favour of *Pandava*.

### **M-7 : UDYOGA PARVA (Initiatives)**

#### Claim on the royal share

With the end of the term of thirteen years of exiled life, *Pandava* heaved a sigh of relief. There was a gathering of invitees and well wishers at the palace of Virat during the marriage ceremony of Uttara and Abhimanyu. Srikrishna took advantage of the occasion and called a meeting of all the invitee kings. The prevailing situation under which *Pandava* had been exiled were discussed. It was the consensus that *Kaurava* had been unfair to *Pandava*. They hatched conspiracy against *Pandava* and put them in severe hardship of the forest life. The gambling was manipulated against them by Shakuni. Duryodhana himself would have played but the game-plan was to deceive Yudhistra, and Shakuni was inducted to represent him. Draupadi was humiliated in the open conference and they were exiled by manipulative and deceptive tricks adopted in the game of gambling. The intentions of *Karauva* had been malafide. *Pandava* had completed the term of exiled life but it was apprehended *Kaurava* would not allow to settle them at Indraprastha with their share back to them. Srikrishna concluded, “A battle appears to be imminent. All preparations have to be made in advance, although we will try to find a way out by amicable settlement with *Kaurava*.”

Subsequently, Drupada and Virat took their army and camped with *Pandava* near Kurukshetra. *Kaurava* also came to know about the preparations of *Pandava*. Both parties began their campaign to win over the kings in their favour. The kings of other states began coming and camping in the huge open space of Kurukshetra.

Srikrishna was the crown king among *Yadavas*. In order to win His favour, Duryodhana himself went to Dwarika. Arjuna also went there to seek His favour. When Arjuna reached His palace, he found Him sleeping, and Duryo-

dhana was sitting on the head side of His bed. Quietly, he took a seat on the foot side of His bed. Both waited for Him to get up. When He woke up, His first glance fell on Arjuna because he was sitting in His direct sight line. He asked Arjuna about the reason of his visit. Arjuna explained about the impending conflict between *Pandava* and *Kaurava*. He sought His favour to which he gave His consent. When He looked towards the head side of His bed, He found Duryodhana sitting there. He also enquired from him as to how he came there. Duryodhana mentioned that both had come with the same objective. He also pointed out, “Since he came first to see Him, he should have been given the first preference.” Srikrishna laughed and mentioned, “You can choose between Me and My *Narayani* army, but I won’t be fighting at all.” Duryodhana preferred His *Narayani* army.

King Shalya was the brother of Madri, mother of Nakul and Sahdeva. He got the invitation from *Pandava*. He set out to see them. Duryodhana knew about his coming, so he quietly made good arrangements at places for his comfortable stay during his journey. Disguised Duryodhana was also following him. He was happy with the nice arrangement made for him; he commented that he would reward the one who made all such arrangements. Considering that as an opportune moment, Duryodhana revealed his identity and mentioned, “*Mama* (maternal uncle), here is the one who made all this arrangements for you. You mentioned to give reward for the arrangement. Allow me to seek that reward.” Shalya asked, “What do you want?” Duryodhana mentioned that Shalya with his army should favour him during the conflict. He agreed to his proposal. When he reached Kurukshetra, *Pandava* greeted him warmly. He mentioned to them that he was deceived on way and he had given his words to fight for *Kaurava*. Pandava accepted his decision but requested him for doing one favour to them. “If he happened to drive the chariot of Karna, he must keep on denouncing his actions.” He agreed to help them in this regard and went to join the *Kaurava*’s camp.

Apprehending the conflict close at hand, Srikrishna came from Dwarikapuri to assess the situation with Yudhishtira. He learnt that king Drupada had sent his *purohita* as a peace messenger to Duryodhana asking him to return half of the kingdom back to *Pandava*. Duryodhana didn’t agree rather he sent back the message that where was the question of half the kingdom he won’t allow the space even as small as point of a needle. Despite that Yudhishtira

was in favour of a compromise and expressed to accommodate themselves even in five villages only. With this intention he wanted Srikrishna to go to Hastinapur.

When Srikrishna met Draupadi and he mentioned about the Yudhishtira's mind, she reminded Him, "O, Keshava, did you forget my humiliation in the conference hall ? " Saying that she began weeping. Srikrishna consoled her and mentioned that Duryodhana was not going to accept the proposal of truce and the war was imminent. He continued, "We would see that your wishes are fulfilled." He came out and with Satyaki left for Hastinapur.

### Srikrishna - A Peace Messenger

When He reached Hastinapur, Dhritrashtra with Duryodhana and other sons and his well wishers greeted Him warmly. A great public gathering was organized to accord him a rousing welcome. *Kaurava* requested Him to stay with them but He moved to Vidura's house to see Kunti who was staying there since *Pandava* were sent to the exiled life. He along with Kunti and Vidura kept discussing about the impending conflict. He tried to convince Kunti to see Karna and win his confidence in favour of *Pandava*.

Next day Srikrishna came to see *Kaurava*. A special meeting comprising of Bheeshma, Dhritrashtra, Drona, Kripacharya, Duryodhana, Karna, Shakuni, Duhshasana and others was convened. Srikrishna was given a special seat. Duryodhana was not at all in favour of a compromise and he declined any share of the kingdom to *Pandava*. He was also advised by his well wishers to hold Srikrishna a hostage.

Srikrishna addressed the gathering and mentioned, "*Pandava* have come back from the exiled life. They successfully completed their term of thirteen years of banishment. It is proper to restore their part of kingdom which they possessed before being in exile. After all they are brothers and hold their claim by heritage on the kingdom. It may be mentioned that they were deceived in a planned way in the game of gambling. The game was organized in the name of Yudhishtira and Duryodhana, but latter was represented by Shakuni who is a known expert in playing manipulative game and turn the table always in his own favour. He won all the wealth and kingdom staked by Yudhishtira. In addition after losing at stake all his brothers he was encouraged to put at stake Draupadi also at stake. Dishonoring the prestige of the *Kuru Vans*, Draupadi

was given such a deplorable treatment in open conference that words can't define that. However, it was due to the generosity of Dhrithrashtra that everything was restored back to *Pandava* but the scar of maltreatment meted out to Draupadi can't be removed from any sensible person's mind. The things would have ended there, but the intentions were not fair and Yudhishtira was again invited for dicing where Shakuni's machinations again worked and *Pandava* got banished. During the thirteenth year of undisclosed identity which was rather an impossible assignment to them, to harass them further an attack was made over Viratnagar. However, they have come back after fulfilling all the conditions of the exiled life. Yudhishtira wants now simply their share of kingdom back from the control of *Kaurava*. They must be given back their share of kingdom. In stead of that things are being complicated and preparations of war is being made."

Hearing Srikrishna, majority of the audience agreed to His view point but Duryodhana didn't like that and in a great wrath, he jumped out of his seat and asked his brothers to arrest Srikrishna and make him a hostage. Before Dushshasana and others could move, Bheeshma upbraided them and asked them to learn to behave. Srikrishna also changed his stance and His face beamed with divine radiance which made *Kaurava* scared.

"He is talking in the *Pandav's* voice instead of behaving as a messenger of peace", spoke Duryodhana. He continued, "His father, Dhritarashtra, being the eldest son was eligible for the entire kingdom of Hastinapur, but since he was blind, Pandu was made the king. I am the eldest son of Dhritarashtra, and I am not a blind one; how does the question of Yudhishtira getting the share arise? *Pandava* are trying to snatch the kingdom from me and they are engaged in making all sorts of preparations of war. Srikrishna is instigating them behind the scene."

The statement of Duryodhana was supported by Karna, Dushhasana, Sakuni and others. Subsequently, breaking the silence of the audience, Srikrishna again mentioned, "Duryodhana should coolly think about the proposal of sharing the kingdom with *Pandava*. If he can't return back their Indraprastha's establishment, at least he should give them five villages so that they can have the sustenance for their life. This will prevent the occurrence of war also." Duryodhana rejected his proposal and again criticized Srikrishna for His partisan attitude. Srikrishna didn't like brushing down all the proposals.



He addressed him a conceited person blind and drunk with his royal power. He left the conference indicating the eventuality of the war and mentioned, “*Kaurava* are destined to be eliminated.”

### Kunti Meets Karna

As advised by Srikrishna, Kunti went to see Karna. He thought she had come to beg for the life of *Pandava*. Kunti very politely revealed to Karna that he was not a *suta-putra* rather she was his mother. “In my child hood, Durvasa initiated me with the power of a *mantra*, to invite any god. In a fun of excitement I invoked the sun god; He appeared and I got you as male child in my lap. This happened when I was a maiden girl. With a view to maintain my untainted chastity I discarded you”, narrated Kunti. She further asked him to confirm it from the sun god himself.

Karna silently concentrated and meditated on the sun god and he confirmed the statement of Kunti. Karna very reverentially touched her feet. Kunti blessed him and again requested him not to join war against *Pandava*. “You are my eldest son and Yudhishtira will happily give the crown of the kingship to you”, She continued. Karna did not agree to her proposal. When Kunti got the impression that Karna wouldn’t change his mind, she reminded him about the obligation of a son to his mother (*matri -rina*) and begged again to oblige her. Karna promised and mentioned, “I will not try my full potential to other *Pandava* brothers except Arjuna. If he killed Arjuna, she will, in any case, remain the mother of five sons.”

### War Became Imminent

On coming back of Srikrishna from Hastinapur war became imminent. The strategies began to be consolidated. *Pandava* had seven *akshauhini* of army in their possession. One *akshauhini* meant 109,350 infantry, 65,610 cavalry, 21,870 chariots and 21,870 elephants. They had mighty warriors like Arjuna, Bheema, Satyaki, Dhristadyumana, Drupada and Virat in their camp. Dhristadyumna was made the commander of their army.

*Kaurava* had eleven *akshauhini* of army. They left no stone unturned to make themselves invincible. Bheeshma, Drona, Karna, Kripacharya, Shalya, Aswathama, Jayadratha, Kritaverma, Bhurishrwa and Bhagadutta were in their camp. With the consultation in his camp, Duryodhana announced Bheeshma to be the commander of his army. Learning about his decision, Karna pointed



out to Duryodhana, “As long as Bheeshma would be fighting he won’t join the war. This was his resolve.” Duryodhana had no option but to concede to his resolve. Bheeshma pointed out, “He will never kill any of the *Pandava*. In stead, he would endeavour to reduce their army strength.”

Before the war commenced, Vyas came to see Dhritrashtra. He was deeply aggrieved to see the preparations of war. Dhritrashtra prayed him and mentioned, “*Bhagwan* ! I am a blind person. I would be debarred of seeing the end of my dynasty. But I am keen to learn about the heroship of the fighting warriors.” Vyas assured, “You would get all live details of the battle field from your place only. I would empower Sanjay who would be able to see all the developments of the battlefield by staying close to you and he will narrate you the live incidents of the battle field.” Saying that Vyas left.

**M-8 : BHEESHMA PARVA (first ten days of war : Bheeshma as commander)**

### Kurukshetra and Srimadbhagawata Geeta

It was the morning of the first day of the battle field of Kurukshetra. Warriors with their strong army, from both sides had collected facing each other. Bheeshma led the *Kaurava*’s contingents, and Arjuna with Srikrishna driving his chariot maintained the *Pandava*’s army in position. Arjuna glanced over the position of the *Karuava*’s stalwarts: Bheeshma was flanked by Duryodhana and Duhshasana, Drona and Aswathama were positioned nearer to him. Looking his cousins, *gurus* and grandfather Bheeshma facing him in the battle field it occurred to him, “The crown of kingdom I would get after killing them is futile. It appears to violate the conduct of righteousness if I kill my own *guru* and cousins. Women will become widow and the children would be orphan; He would have blood on his hands, and the sin would accrue against him only.” He was so much prevailed upon by the scene and the probable consequences that he turned pale and weak; he also lost the grip of the *gan-deeva*. Srikrishna could immediately sense his nervousness. On enquiry, He learnt he was prevailed by false sense of bondage with his opposing cousins and others. He imparted him a comprehensive lesson on *karmyoga* and thus the whole of *Srimadbhagwat Geeta* was composed which is a precious jewel of the epic of *Mahabharata*. This is a direct narration from the mouth of Lord Srikrishna to Arjuna.

Srikrishna pointed out to Arjuna, “It is not proper of the warrior of your class that you are misguided by your unrealistic thinking. You are suffering from illusion. You are a *kshatriya* and your duty is to fight for the justice. Besides, who are you to think about the future and fate of the others. The incidents have already precipitated, you are simply a media for them to occur.” In order to make His point home, He showed him His cosmic form. Among several scenes of the worlds and cosmos, the battle field of Kurukshetra also figured. It was full of the dead bodies. Arjuna was scared to look at His large brilliant face and fiery eyes which had almost covered the entire visible sky. The entire cosmos was within His mouth. He couldn’t dare see Him. He offered a fervent prayer to Him and begged pardon several times. “His message was that soul is eternal. Without expecting the return one should be committed to his duty - ***karmannevadhikarste ma phaleshu kadachana***”, Arjuna understood that and got up to take up his *gandeeva* with full vigour to perform his duty of giving a tough lesson to the rascals.

The army of both the sides were passionately waiting for the command. In the meanwhile, Yudhishtira got down from his chariot and moved on foot towards Bheeshma. His this action disturbed Arjuna and other *Pandava*’s warriors but they watched his further movement. He went straight to Bheeshma and touched his feet to seek his blessings. Bheeshma blessed him, “Victory awaits you.” From there he moved to Drona and Kripacharya and bade his respective salutations to them. They also wished him good luck and victory. His this action impressed Yuyutsu, a brother of *Kaurava*, so much so that he deserted them and immediately joined the *Pandava* side.

### First day at Kurukshetra

The army on both the sides swung into action the moment battle began with the sounding of the conches by the respective warriors. Arjuna blew his *Devdutta* conch which was heart rending for the *Kauravas*. Infantry of one side engaged the respective counterpart of the other side, and similarly, cavalry also fought with their counterparts facing them. The ground became red with blood. Vultures began swooping on the dead bodies. Bheeshma wreaked havoc by killing heavily the army of *Pandava*. The death of Uttar, the prince son of the king of Virat was the most shocking casualty for *Pandava*. The day drew closer and as the sun was about to set, Arjuna blew his conch to call it a day. *Kaurava* camp was jubilant for major casualty had occurred on

*Pandava's side.*

Yudhishtira was visibly nervous to see the loss of his army. He mentioned to Srikrishna, “ Today it has been proved there is no match to Bheeshma. It seems we are destined for defeat.” Srikrishna encouraged him and mentioned, “There is no surprise on the death of the warriors. This is bound to happen. Uttar has got heaven by his death while fighting. Kurukshetra is witnessing not only a simple war but also a campaign for establishing the reign of righteousness. You needn't be afraid, keep your aim high and upright.”

### Second day at Kurukshetra

The troops stood in the morning in an array opposite to their counterpart. The command to begin was indicated by sounding of the conches. Bheeshma, like the previous day began killing the *Pandava's* army. Arjuna pointed out to Srikrishna to take the chariot towards Bheeshma otherwise he would not allow our troops to survive. Arjuna reached near him and they were soon engaged in fierce fighting. Arjuna's chariot moved like a lightening. *Kaurava* sustained heavy loss. Duryodhana grew nervous and approached Bheeshma to restrain Arjuna. The loss couldn't be checked. Bheema also proved a major killer. Disheartened Duryodhana addressed Bheeshma and Drona that even in their presence *Pandava* were fighting unrestrained. Bheeshma moved to restrain Bheema. An arrow from Satyaki injured the charioteer of Bheeshma which made him unconscious and the horses of Bheeshma's chariot ran away. This greatly encouraged the *Pandava's* troops. They swooped like vultures on the *Kaurava's* army. The *Kaurava* troops wished early onset of evening to avoid facing the ferocious *Pandava's* heroes. The evening came, and with the sounding of the conches fighting came to a halt.

### Third day at Kurukshetra

Like second day, *Kaurava* sustained a major loss. They couldn't contain the casualty. Satyaki and Abhimanyu from the *Pandava's* side were moving like heroes. The *Kaurava's* army couldn't face them. Yudhishtira, Nakul and Sahadeva caused major loss in the zone where Drona was fighting. Bheema faced Duryodhana and an arrow of Bheema made him unconscious. His charioteer took him away from the battle ground. The *Kaurava's* troops mistook him running away from the ground. There was a great chaos on *Kaurava's* side.

In the evening when fighting stopped, Duryodhana went to Bheeshma and

expressed his anxiety over the loss they sustained in previous days' war. He mentioned that Bheeshma had a soft corner for *Pandava*, and therefore, he was not fighting whole heartedly. Bheeshma grew angry over his remarks and mentioned, "I had warned you previously. *Pandava* can't be defeated so easily. They demonstrate immense patience and they never lose heart during any sort of calamity. However, I would try my best for you."

#### Fourth through Seventh day at Kurukshetra

In the fourth day's fighting Bheeshma couldn't be contained by any body. He wreaked a great havoc. The fighting continued on a similar pattern for fifth, sixth, and seventh days also. Both sides were losing heavily. The troops were getting thinner. But the scale of victory had begun tilting in favour of *Pandava*.

#### Eighth day at Kurukshetra

The day proved very dreadful. Iravana, son of Arjuna from his another wife Ulupi was killed. Arjuna was immensely shocked. In retaliation he proved the deadly killer of the day. Bheeshma failed to give any protection against his attack. *Kaurava*'s side sustained a colossal loss. The day came to an end with the blowing of Bheeshma's conch.

Duryodhana was much upset. He went to Karna and expressed his deep concern over a looming defeat. Karna encouraged him and assured that after the end of Bheeshma's fighting he would eliminate *Pandava* by his divine weapons. Duryodhana left his place but he was very uneasy. He went to Bheeshma and reminded him again for his promised best. He accused him again for playing soft against *Pandava*. He recalled his potentiality when even gods feared facing him. He further mentioned, "If he permits, Karna could be crowned the commander now." Bheeshma brushed aside his accusations and pointed out, "A warrior does not fight half heartedly. As regards Karna, we have seen him at Viratnagar." He assured to demonstrate his real best tomorrow.

#### Nineth day at Kurukshetra

It was a day of Bheeshma. He was in his rare form. Arjuna's chariot was under a thick cloud of arrows. It seemed Arjuna would meet his end soon. All his skill failed to contain Bheeshma. Arjuna's chariot met a heavy loss. It was not broken but heavily damaged. Besides severe injury to Arjuna, Srikrishna

was also injured. Srikrishna reached His wit's end and seeing no way out he jumped from the chariot and took over a wheel of a broken chariot lying on the ground. He forgot His promise not to hold any weapon on the battle field. Angrily, He rushed towards Bheeshma. Seeing His form, Arjuna jumped down from his chariot and followed Him dissuade doing that. He held His feet and prayed to get back. Seeing the rare form of Srikrishna holding a wheel against him, Bheeshma grew emotional. He had a rare glimpse of the divine brilliance over His face. However, Srikrishna's anger calmed down and He came back to the chariot. The day also drew to its close. The conches began sounding to indicate the day's halt of fighting..

At night Yudhishtira mentioned in presence of Srikrishna and other *Pandava*, "*Pitamaha* Bheeshma is invincible. We can't face him." Bheema reminded Arjuna for using his divine weapons against him otherwise the defeat was imminent. Arjuna sought the advice of Srikrishna, "*Keshava*, tell me how to face him." Srikrishna broke his silence after a while and advised to see Bheeshma and enquire from him alone the tactics of dealing with him.

Srikrishna with *Pandav* went to see Bheeshma. *Pandava* touched and his feet; seeking his blessings, Yudhishtira spoke, "*Pitamaha*, the war does not appear to be in our favour. None of us is able to face you. Once we lose the war, the earth will be devoid of the people adhering to the rule of righteousness." Bheeshma agreed to him and mentioned, "He is ashamed of the fact that he is not able to maintain and enhance the regime of righteousness. Considering this he is losing his interest in maintaining his life any more." He further expressed his pleasure that Arjuna being the top archer on the earth didn't use against him the divine weapons he possessed and he continued, "I bless him to enhance the glory of *Kuruvans*. I now divulge to you the technique to help me in leaving this planet. Drupada's son, Shikhandi is in your camp and he is a feminine from the previous birth. He did a severe penance and appeased Shankaraa to get a blessing to kill me. He was born as a daughter to Drupada. With the blessings of a demon he became male but her feminineness is maintained. I have a resolve not to charge any arrow on a woman. Once he is brought before me, I would put down my weapon and Arjuna can facilitate my departure from the earth." *Pandava* bowed before him and left.

Tenth day at Kurukshetra



Like previous days, Bheeshma showered arrows and maintained his target of killing the troops. The havoc prevailed in the *Pandava*'s camp. Shikandi appeared before him in a charging mood. Seeing him Bheeshma put down his arms. Shikhandi's arrows couldn't do any harm to him. Srikrishna encouraged Arjuna to strike back at Bheeshma. Arjuna hesitated but he was again reminded by Srikrishna that as long as Bheeshma would hold weapon no one could put him down. Srikrishna prevailed upon him and he charged effective arrows which brought him down the chariot. He didn't fell on the ground rather he was perched on the innumerable arrows Arjuna has struck on him.

The news of his falling down on the battle field spread like a wild fire. The fighting came to a grinding halt. Bheeshma was surrounded by *Kaurava* and *Pandava* alike. His body was perched on the bed of arrows but his head was dangling freely in air making him uncomfortable. He indicated for a support and Duryodhana immediately arranged soft pillows which he declined to accept. He looked to Arjuna and he immediately struck three arrows skillfully to give a proper support to his head. After that Bheeshma felt thirsty and asked for water. Duryodhana again instantly arranged a golden jar full of water. He didn't accept that and again looked to Arjuna. He struck an arrow on the ground which produced a stream of water falling into his mouth. He quenched his thirst. Later, he announced he would quit the mortal remains when the sun would be in the northern hemisphere (*uttrayana*).

Karna also came to see him forgetting all his grudge against him. He saluted him with his folded hands. He blessed him and mentioned, " Karna, even now it is you who can stop this conflict. Duryodhana is under impression that he would win the war with your support. I believe you can't win Arjuna for you never demonstrated your capability to come victorious at any of the occasions so far in the past. You can forbid Duryodhana in continuing the war further. You are the son of Kunti, and therefore, you are brother of *Pandava*. You should take all the initiatives to stop the war and bring peace among the warring brothers." "*Pitamaha*, now we are at point of no return. I am a son of Adhiratha who reared me up. I have been considered of low lineage, but Duryodhana gave me status of a king. I can't desert him when he needs me. *Pandava* are your grandsons also but why did you fight against them? You could have also restrained *Kaurava*, initially." Saying that he went back to the camp.



## **M-9 : DRONA PARVA (Further five days of war : Dronacharya as commander)**

### Decision of Kaurava's Commander

With the consensus in the *Kaurava* camp which was attended by Karna also, Dronacharya was crowned as their commander. He assured, “Like the great warrior Bheeshma I would keep protecting the *Kaurava*’s troops and destroy that of the *Pandava*’.” Duryodhana, hearing his assurance, mentioned, “*Acharya*, you are a world famous warrior and you are superior to everybody in the knowledge of weaponry and war tactics. If you wish the war can be stopped and the carnage would also be prevented. If you held Yudhishtira as a hostage, we would succeed in our mission. This can be very easily done since you are superb in laying the traps of troops in the well planned arrays.”

### Conspiracy of Hostage

Dronacharya was highly impressed by the submissive request. He mentioned, “*Maharaj*, I would do my best to fulfil your desire. But I have a doubt that so long as Arjuna is with him, it would be rather impossible to do that. A situation need to be created such that Arjuna is taken far away from him.” Susharma, the king of *Trigarhta* was present and he offered to engage Arjuna heavily by taking him away.

In *Pandava*’s camp the consultations began and Srikrishna mentioned, “With the end of Bheeshma, the *Kaurava* would discard the code of conduct of war. With the joining of Karna, they would feel strengthened also.” Arjuna also supported his impression and he continued, “The war from tomorrow would be of manipulations and deceptions. Karna and Shakuni would always play indirect tactics.” Srikrishna further mentioned, “I believe Duryodhana must have prevailed upon Dronacharya for some dangerous commitment. The protection around Yudhishtira must be strengthened. Arjuna and Bheema would remain on his sides. In their absence, Satyaki and Dhristadyumna would be with him”

### Eleventh Day at Kurukshetra

Drona came to the ground riding a magnificent chariot which was flanked by Duryodhana and Duhshasana. He was followed by the king of Kalinga, Kripacharya, Kritverma and other warriors. Aswathama and Karna were also on his sides a little away from him.

Arjuna came leading his troops. On his arrival, Susharma and other *Trigartha*'s warriors moved forward and challenged him. Arjuna stopped for a moment and inspected the array of troops laid by Drona. He was sure that it was aimed to trap Yudhishtira. He indicated to Satyaki, "Be cautious, the enemy's troops are arrayed to trap Yudhishtira. You need to protect him as you know breaking into such dangerous traps." *Trigartha* and *Sansapthaka* came further forward and challenged Arjuna. From there only, Arjuna used two arrows which went to Drona and touched his feet. Drona came to know about Arjuna's salutations and he blessed him.

The fighting began with the sounding of the conches. Drona attacked from the front whereas Karna began his charge from the sides. The *Pandava*'s troops were under heavy pressure. Arjuna was led away by *Trigartha*. Shalya being efficient in mace came forward to engage Bheema. When Satyaki saw Karna moving towards Yudhishtira, he moved and intervened Karna to engage him away from Yudhishtira. Sahdeva and Nakul were left near Yudhishtira. Shakuni moved and engaged away Sahdeva. Yudhishtira was left with Nakula only. At the same time, Drona moved towards Yudhishtira. Yudhishtira was alert and he very promptly gave a tough fight to Drona. The fighting was so fierce that the whole sky was covered with arrows looking like darkness descending over Kurukshetra.

Suddenly a rumor about the hostage of Yudhishtira spread over the *Pandava*'s side. Arjuna had gone quite away from him. Immediately he returned back on a lightening speed. He heaved a sigh of relief when he saw Yudhishtira in a normal condition. Seeing Arjuna close to him, Drona lost his hope of holding Yudhishtira in hostage. Evening had set in, and he sounded the conch for the day's end of the fighting.

### Twelfth Day at Kurukshetra

Like the previous day, *Trigartha* challenged Arjuna and led him away from Yudhishtira. Arjuna was very ferocious and wreaked a major loss to the their

troops. When he was coming back, Bhagadatta was waiting with a large army to stop him. Having seen Arjuna by passing him, he challenged him addressing as a coward. Arjuna caused a heavy loss to his army. Bhagadatta hurled a deadly *ankusha* (bolt) over Arjuna which was held by Srikrishna Himself. Seeing that Arjuna struck an arrow of the form of crescent of the moon which instantly beheaded Bhagadatta.

Drona was conscious for the hostage of Yudhishtira. When he moved towards him, Satyajit was on his guard. Satyajit very promptly killed the horses of his chariot and also broke apart its wheels. Enraged Drona used moon's crescent like arrow and cut his head killing Satyajit immediately. The death of Satyajit shocked Yudhishtira so much that he quit the battle ground.

By that time, *Pandava's* troops saw Arjuna rushing back to them which encouraged them to fight vigorously. Not seeing Yudhishtira, he became ferocious and caused colossal loss to the *Kaurava's* troops. Seeing the end of the day, Drona sounded the conch and the fighting stopped.

Duryodhana was very sad. He came to Drona and addressed him, “*Acharya*, We are great losers. *Pandava* have wreaked a great havoc on us and our troops are getting thinner. You couldn't demonstrate materializing your assurance of holding Yudhishtira a hostage. You have affection for them otherwise it was a very simple thing for you to achieve.”

Drona became upset over his accusation and expressing his due honour to him, he mentioned, “*Maharaj*, Arjuna is invincible. I left no stone unturned but to win against him is really tough. He knows all the counter tricks of my traps. However, if he is again taken away tomorrow, I would lay a special array of troops, called *chakravyuha*, which can be broken by none other than him. Yudhishtira would thus automatically fall a prey to that and he would be held a hostage.”

### Thirteenth Day at Kurukshetra (*chakravyuha* traps Abhimanyu to death)

The day began with Arjuna being challenged by *Trigarthaka* and *Sansaptaka*. Following them he went quite far. In the meanwhile, Yudhishtira got the message of *chakravyuha*. He was visibly concerned for neither Srikrishna nor Arjuna was available. He discussed with Bheema, Satayaki, Dhristadyumna and others but none knew about that. He was visibly upset but Abhimanyu came to him and advised him to accept the challenge of *chakravyuha*. He

mentioned that he knew about that from his father when he was in the womb of his mother. “Once he narrated about its details to my mother and I heard how to cross six out of seven barriers. Later, my mother slept and I couldn’t learn about the crossing of the last hurdle. But it does not matter, I would be successful ultimately.”, he mentioned to his uncle. The invitation of *chakravyuha* was accepted by Yudhishtira.

Abhimanyu’s chariot was waiting outside for him. He moved very fast to the *Kaurava*’s troops. He was flanked by Yudhishtira, Bheema, Nakul, Sahdeva, Dhristadyumna, Satyaki and others. They failed to comprehend the layout of *chakravyuha*. He told Bheema about the first gate where Jayadratha was waiting. He asked him to come with him as he would enter from there. He successfully beat Jayadratha and entered inside *chakravyuha*. Bheema was prevented by Jayadratha to go ahead and Abhimanyu proceeded ahead alone. At the second gate he found Dronacharya. He promptly cut down Drona’s bow and successfully proceeded further towards the third gate. Karna was there, and he was surprised as to how Abhimanyu could reach him passing the great warriors like Drona and Jayadratha. Abhimanyu was very quick and his one arrow made Karna unconscious. Taking advantage of Karna’s unconscious state, Abhimanyu’s charioteer took him past the third crossing also. He reached the fourth one where Aswathama was in command. They fought ferociously but Aswathama failed to restrain him and he moved to the fifth gate.

Seeing that Duryodhana and Duhshasana became concerned. They went to Karna and told him, “Abhimanyu appears to cross all the seven gates successfully. The victory of *Pandava* is imminent.” Karna pointed out, “Alone he won’t be able to face that young warrior. Let all seven ones come together and kill him. There is nothing wrong in a war.” Duryodhana became happy with his proposal and accordingly, Drona, Jayadratha, Karna, Lakshmana - the son of Duryodhana and others collected at the seventh gate. By that time, Abhimanyu had crossed the sixth gate also.

Seeing all the seven stalwarts collected together at one place, the charioteer of Abhimanyu advised him, “They are scoundrel and they have thrown to wind all the code of conduct of *chakravyuha*. I am able to take you back by following the same route which we had taken so far in coming upto here. They won’t be able to do any harm to you. You may settle the issue of the seventh gate tomorrow when your father comes back.” Abhimanyu was not ready for

that. He mentioned, “I will not show them my back. Let them taste the war-ring skill of *parh-putra*. Don’t worry any more, and keep the chariot moving on a circular path moving past all of them.”

They all surrounded him and he faced them boldly. His arrows were hitting all of them as his chariot kept moving past them. Seeing his invincible charges, Drona mentioned, “He won’t be overcome unless he is made weaponless by hitting over his head for he was wearing an unbreakable arrow proof jacket. In the meanwhile, his charioteer fell down and the horses were also injured. He jumped off the chariot. Drona and Karna damaged his chariot. He moved with sword in his hand which was cut into pieces by them. He picked up the chariot-wheel and rushed towards them. Aswathama cut the wheel also. He was weapon less. Lakshmana attacked over his head with his mace. He fell down but he picked up the same mace and hurled back to Lakshmana’s head. His aim was perfect and Lakshmana also fell unconscious. Both died together. The day’s fight came to an end. At one hand, *Kaurava* were happy in killing him, but on the other they were shocked due to the death of Lakshmana, son of Duryodhana.

The news of his death plunged *Pandava* in deep despair. The warriorship of Abhimanyu was on everybody’s lips. They denounced heavily the act of *Kaurava* for his killing. Subhadra and Uttara when learnt about his death, came wailing to the seventh gate of the *chakravyuha*. They could easily identify his dead body. Subhadra took the head of his dead son in her lap and Uttara was sitting at the foot of her dead husband. They wailed bitterly. Uttara intended to sacrifice her life with him but she was forbidden by Subhadra as she was carrying his child in her womb.

That day, Arjuna had eliminated *Trigartha* and *Sansapthaka*. While coming back he was concerned about Yudhishtira. On way back he learnt about the death of Abhimanyu. He was cut to the wick. Srikrishna consoled him not to lose heart over the death of such a warrior son who fought alone all the stalwarts of enemies. He mentioned, “Jaydratha was the root cause of his death. He was blessed by Shankaraa that except Arjuna he would be able to win other *Pandava*. Therefore, in your absence he was put on the first gate which prevented the entry of Bheema inside.” Having got convinced about Jaydratha being the root of the tragedy, Arjuna resolved, “I would kill Jaydratha by tomorrow’s evening, failing which I would perform self - immolation.”



The news of his resolve created a flutter in *Kaurava*'s camp. Jayadratha got terribly scared of his impending death. Disturbed Duryodhana reached Drona and apprised him about Arjuna's resolve which he had already come to know. He assured him that tomorrow's *chakravyuha* would place Jayadratha at such a place that Arjuna would never be able to sight him.

Arjuna's resolve upset the *Pandava* severely. Srikrishna advised them to have patience and wait until tomorrow.

#### Fourteenth Day at Kurukshetra (Jaydratha killed)

Drona had put the troops in the form of a *shakata* (a cart). Jaydratha was made invisible to *Pandava*. Drona himself commanded the first entry gate. Arjuna got a tough resistance from him. Looking to his yesterday's resolve, Srikrishna drove his chariot by passing Drona on which Drona pointed out to Arjuna that he was running away from fighting. He didn't care and entered deep inside crossing all the inner gates. Yudhishtira was concerned about Arjuna. He asked Satyaki and Bheema to go to his help.

Bheema proceeded unhindered despite the restrictive effort of Karna, Drona and other *Kaurava*. Hearing Bheema's high sounding shouting, Arjuna looked back and saw him coming towards him with Satyaki. He became concerned about the safety of Yudhishtira since he was left alone. He moved back hurriedly, in the meanwhile Bhurishrwa attacked on Satyaki and he was about to kill him. Arjuna hurled his arrows and cut down both the hands of Bhurishrwa. Bhurishrwa was critical of Arjuna, and accused him of interfering when he was fighting with some body else. Arjuna mentioned that he only protected Satyaki. He also mentioned, "Try to remember, how all of you killed Abhimanyu yesterday?" At the same time he cut his head off.

The day was passing by but Arjuna was not able to locate Jayadratha. While coming back to protect Yudhishtira, he maintained killing a great number of the *Kaurava*'s troops. Duryodhana was encouraging Karna to keep him engaged, that the sun set was observed. To honour his resolve, Arjuna threw his *Gandeeva* and made preparations for his self immolation. *Kaurava* were very glad to see his end. Bheema and Yudhishtira were shocked and their eyes were full of tears. When Arjuna moved towards the burning pyre, Srikrishna reminded him to arm himself with his weapons as it was against the *Kshatriya* dharma to die unarmed. Arjuna came back and armed himself with *akshaya*



*tunir* (quiver) and *Gandeeva*. By that time, Duryodhana had invited Jaydratha to witness Arjuna's end of life. Seeing him there, Srikrishna reminded Arjuna to kill the enemy as the sun was still in the sky. Arjuna promptly acted and sent the head of Jaydratha up in the sky with single stroke of an arrow. Everybody was surprised to see that the sun was actually still in the sky and a little earlier it had become invisible due to thick clouds. With the death of Jaydratha, *Pandava* became happy and gloom spread over *Kaurava*'s side.

*Pandava* began planning for the next day war. Srikrishna reminded that due to great despair of Duryodhana, Karna might use his divine weapon against Arjuna tomorrow. That would prove fatal for him. When enquired about that by Yudhishtira, he mentioned, "Indra in an act of charity had received from Karna his divine *kundala* and *kavacha*. Pleased on his liberality of gifting anything to anybody, he blessed him with one divine weapon which would be fatal to anybody against whom that is charged. Thereafter that weapon would go back to Indra." Karna preserved that weapon for Arjuna only.

#### Karna Uses the Divine Weapon and Ghatotchaka Killed

Srikrishna mentioned that Ghatotchaka, son of Bheema was capable of fighting in the darkness of the night. "Let him be called and asked to attack over the *Kaurava*'s army at night", He advised to Yudhishtira. Accordingly, Ghatotchaka came and made a fierce attack over the enemy. He stormed with heavy dust and clouds. Rocks were showered over *Kaurava*'s troops. Duryodhana was at his wits end to see such a development all on a sudden, He rushed to Karna for help. Initially Karna didn't feel any necessity of concern. The large number of troops were killed and this made Duryodhana more concerned. Karna, ultimately moved out on his request. He saw Ghatotchaka causing all the havoc. He also failed to restrain him, and ultimately, when no option was left, he charged the divine weapon against him. Ghatotchaka dropped dead. This shocked *Pandava* but *Kaurava* heaved a sigh of relief. Karna was more concerned since he lost the weapon he had preserved to kill Arjuna.

#### Fifteenth Day at Kurukshetra (end of Dronacharya's life)

The devastation of the night caused *Kaurava* severely instigated. Drona was also in a great rage. They swooped heavily on the *Pandava*'s troops. Drupada and Virat were protecting Yudhishtira. The enraged Drona, killed both of them using the divine weapons. Dhristduymna, son of Drupada was greatly moved

by the killing of his father. He attacked with full force over Drona but nothing happened to him. Yudhishtira was in deep despair. He contemplated, Drona could be killed by Arjuna only, but he won't kill his *guru*.

Srikrishna was also disturbed by the ferocious strikes of Drona. "His end was imminent for the welfare of *Pandava*", was the thought prevailing upon Him. He asked Arjuna to intimate Drona about the death of Aswathama. Arjuna retorted, 'It is a white lie' Srikrishna denied his charge and mentioned, "An elephant of the king of Awanti has the same name Aswathama and that was killed by Bheema." Srikrishna drove near to Yudhishtira and advised him to confirm the death of Aswathama if Drona happened to enquire from him. He also mentioned that just now Bheema had killed an elephant named Aswathama.

By that time, everywhere the news of killing of Aswathama spread like a wild fire. Concerned Drona moved past Yudhishtira and asked whether Aswathama was killed. Yudhishtira replied in affirmative and also mentioned, an elephant and not a man. But before Yudhishtira's voice about the elephant and not the man could be heard, Srikrishna blew his conch very loudly. The deafening sound of the conch didn't allow Drona to pick up the latter part of Yudhishtira's statement. He immediately discarded his weapons as that meant death of his son Aswathama. He meditated sitting inside his chariot. Seeing the opportunity of settling his score with him, Dhristadyumna cut his head by the sword.

The killing of Dronacharya caused a great havoc among *Kaurava*. Aswathama was equipped with several divine weapons. He was full of anger and he charged very heavily on *Pandava*'s troops. The sky was overcast with his arrows. No body could face him, except Arjuna. The day came to an end with his fierce fighting.

### **M-10 : KARNA PARVA (Further two days of war : Karna in command)**

#### Karna Appointed Commander

*Kaurava* were deeply grieved by the death of Dronacharya. At the night, while addressing the warriors of his camp, Duryodhana mentioned, "*Pandava* are celebrating the death of Dronacharya. It can't be avenged unless Arjuna is killed. I believe this can only be done by Karna. There is no match of Karna

on the earth. From tomorrow he would be the commander of our troops.” His proposal was accepted by consensus. Karna was crowned the commander; he assured them that he would kill the *Pandava*’s troops and secure victory for *Kaurava*.

### Sixteenth Day at Kurukshetra

Karna commenced the attack by sounding his conch. He began killing the enemy’s troops unabated. Nakula was found on his way. He injured him but spared his life because he had assured Kunti that except Arjuna he would never kill any of the *Pandava*. Srikrishna mentioned to Arujan, “If you have to save your troops you need to face Karna”. Arjuna continued his campaign of killing the *Kaurava*’s troops. Duryodhana and others couldn’t face him. By showering the arrows the day passed by and both sides returned to their camp.

At night when Duryodhana met with the warriors, he was glad to see the performance of Karna. He expressed his satisfaction and indicated the victory under him only. Karna also mentioned, “ Arjuna has a large chariot which can accommodate the huge store of weapons. His *Gandeeva* is a rare one on the earth. His *akshaya tuneer* (quiver) never goes empty. His charioteer, Srikrishna has no match.”. Further he proposed, “Shalya is known for his efficient charioteering. If he could help me, I would be greatly benefited.” Duryodhana approached Shalya and apprised him of Karna’s desire. He agreed and mentioned, “ I don’t have a control on my tongue. I would be speaking frankly over the battle field. He may have to tolerate that.” Duryodhana laughed that out and didn’t object his condition; Shalya’s charioteership for Karna was thus ensured.

### Seventeenth Day at Kurukshetra (Duhshasana and Karna lose their life)

Karna arrived driven by Shalya. The troops greeted him with a great ovation. The fighting began with the sounding of the conch by Karna. Shalya could see, Arjuna’s moving towards him. He addressed Karna, “Great warrior Arjuna is coming towards you. Please face him.” In the mean while, Karna noticed the great loss of *Kaurava*’s troops caused by Bheema. He asked Shalya to move towards him. Bheema was in a deadly form. His strike of an arrow was so severe that it pierced through the protective jacket and Karna fell unconscious. Seeing that Shalya drove his chariot away from there.

Seeing Karna moving away, Bheema continued his attack and continued killing the enemy's troops. Duryodhana couldn't tolerate that and he asked Duhshasana to deter Bheema. When Bheema saw Duhshasana moving towards him with a mace, he addressed him, "O, son of a blind father, I was looking for you since long." Both were engaged in a terrible mace fighting. Getting the opportunity, Bheema struck over his head. Duhshasana fell down and Bheema, broke away his arm. He tore apart his chest and drank the warm blood to his fill because he had sworn to do that when Draupadi was humiliated at Hastinapur. Seeing his dreadful form, the *Kaurava* troops took to their heels.

Karna and Arjuna faced each other directly. Karna cut the string of *Gandeeva* and by the time Arjuna could put a new string he was hit by several arrows. After that he struck several arrows over Karna. He cut Karna's bow into pieces. Karna and his charioteer, Shalya were injured. Arjuna could have used his divine weapons to completely eliminate the enemy's troops but he maintained restraint. He wanted to win over Karna. He quickly killed the army assisting Karna. Seeing that Karna became upset. He used a divine weapon over Arjuna. Srikrishna very efficiently put the horses bend on their knees which lowered the chariot and the divine weapon just passed over the crown of Arjuna. He was miraculously saved. Arjuna maintained his continuous striking of arrows. Karna was visibly very upset for he couldn't restrain Arjuna.

In the mean time, one of the wheels of Karna's chariot sank down in the soft ground. He jumped off his chariot and tried to pull the chariot out. He asked Arjuna to stop striking and honour the code of conduct. Arjuna reminded him what he had done with Abhimanyu. He should be ashamed in talking about code of conduct. Arjuna was inspired by Srikrishna and he utilized the opportunity. He struck an arrow which cut his head off his body. The death of Karna sent a grim shock wave in the *Kaurava's* camp. The day's fighting ended and the troops returned to their camp.

At night, Duryodhana was visibly upset by the consequences of the war. He had lost all his brothers. The stalwart warriors were killed. Kripacharya advised him to move for a truce. But the greed of the sovereignty didn't allow him listen to a rational advice. He counted the support of Shalya, Aswathama and Kripacharya. He requested Shalya to take the command tomorrow. Shalya agreed and he was crowned the new commander.

**M-11 : SHALYA PARVA (Last one day of war : Shalya in command)****Eighteenth Day at Kurukshetra (Shalya, Shakuni killed)**

It was the last day and Shalya accompanied by Kripacharya, Aswathama, Krit-verma and other warriors reached the battle ground. Hearing his conch- sound, Yudhishtira spoke to Arjuna, “Brother, now Drona and Karna are no more. I may face Shalya today.” Shalya began his attack over Pandava’s troops with a great spirit. Yudhishtira moved forward and interfered his attack. Both began striking arrows over each other. Shalya promptly cut his bow. Enraged Yudhishtira picked up another bow and began his charge over Shalya. He killed his horses and the charioteer. Aswathama came near Shalya to help him. By that time other warriors of *Pandava* side also came to strengthen Yudhishtira. Shalya was surrounded by them. Fierce fighting took place. Shalya, finally took up sword and shield and came out of the chariot. Yudhishtira charged a deadly weapon upon him which cut his head and he was dead.

At the same time, Sahdeva attacked over Shakuni. Uluuk, the son of Shakuni came forward to help his father. He was instantly killed by Sahdeva. “It is not gambling, rather a battle field” , mentioned Sahdeva to Shakuni, and his one arrow killed Shakuni also.

**Duryodhana in a hide out, located and fatally injured**

Duryodhana was very sad. His entire army of eleven *akshauhini* was eliminated. He took his mace and alone sneaked away from Kurukshetra. A little away from the battle ground there was a big lake. Behind the lake there was a great tree with a large cavity where one could easily hide. He found a shelter there.

There was no body to fight from the *Kaurava*’s side, and the ground of Kurukshetra was left wide open. *Pandava* could not locate Duryodhana. Srikrishna mentioned to find him out and kill him for securing the final victory. While they were wandering to locate him a villager met them and confirmed that a man with a crown had gone towards the lake and he must be hiding somewhere there. *Pandava* moved towards the lake and called out loudly Duryodhana by name. They addressed him as a coward to run away from the ground. Looking no other option, he came out of his hiding from the lake.



At the same time, Balarama happened to pass from there on his return journey of the sacred places. On way he had come to know about the end of *Kaurava*. Duryodhana was his favourite disciple whom he had imparted lessons on mace. Duryodhana saw him and offered his respect to him. He blessed him. Srikrishna asked Duryodhana to be ready for fighting. He accepted the challenge but mentioned to follow the code of conduct . He also mentioned that the fighting would take place in presence of his *guru* Balarama. “He has only mace and therefore the fighting should be restricted to mace only”, Duryodhana proposed. Since Bheema had resolved to kill him and all his brothers, he came forward with his mace. The fight began and Duryodhana’s performance impressed Balarama. “Initially his performance may be better but ultimately when he would be tired Bheema will prevail upon him” ,was known to Srikrishna.

Both the warriors were seriously engaged in the attack and counter attack. Coincidentally, Bheema’s sight could fall on Srikrishna. He immediately slapped His thigh reminding Bheema about his resolve to break Duryodhana’s thigh. When Duryodhana intended a charge over Bheema’s head, Bheema got a chance and struck heavily over his thigh. Instantly Duryodhana fell flat over the ground; Bheema further trampled down his head with his mighty foot. “In the mace fighting, hitting below the waist line is unethical” , mentioned Balarama loudly, and he ran towards Bheema in favour of Duryodhana. He was restrained by Srikrishna and was asked to recall Bheema’s resolve for the humiliation meted out to Draupadi. Duryodhana with grievously broken thigh dropped unconscious on the ground. *Pandava* left him there moaning before he breathed his last.

### Aswathama Appointed Commander

The day was nearing its end. Three warriors of *Kaurava* side, Aswathama, Kripacharya, Kritverma learnt about the condition of Duryodhana. They went near him. Seeing them there, Duryodhana began weeping and crying. He mentioned, “There were great many warriors in his camp but *Pandava* killed them all resorting to unethical techniques. It is said one who dies fighting gets *devaloka*. If it is so, I am sure to get that. Bheema has hit my thigh unethically, and when I fell down he trampled my head with his foot.” He continued weeping bitterly. Aswathama mentioned, “ *Pandava* had been unethical in the war. They killed Drona, Karna by deception.” He assured Duryodhana to settle the score with *Pandava* by killing each one of them. Hearing his resolve, Duryodhana appointed him the commander and instigated him to kill *Pandava*.

The evening had already set in and the darkness of the night fully swooped



over the horizon. Aswathama, Kripacharya and Kritaverma sneaked towards the *Pandava's* camp. The odor of dead bodies had permeated all around. All three, crossing the battle ground, reached the *Pandava's* camp.

## **M-12 : SAUPTIK PARVA (killed while sleeping)**

### Killing of Dhristadyumna and Five Sons of Draupadi

*Pandava* had left the dying Duryodhana alone. Srikrishna had taken them together to some other place and they didn't spend their night at the camp. Aswathama, Kripacharya and Kritaverma came near *Pandava* camp and took a shelter under a tree. They kept discussing the strategy of the next day's war with *Pandava*. Kripacharya and Kritaverma fell asleep while Aswathama kept awake chalking out the plans to avenge with *Pandava* and Dhristadyumna, the killer of his father. In the meanwhile, he observed that taking advantage of the darkness of the night, one hawk attacked over the nests of the crows over there. The crows were killed sleeping. He got enough hint from that incident and decided to sneak into the *Pandava's* camp. He shook them by their body, and the sleeping Kripacharya and Kritaverma got up. He mentioned his plan what he had learnt by the example of the killing of the crow by a hawk. Kripacharya didn't support his game plan and called that unethical.

Aswathama was not able to contain the fire of revenge burning in his heart against the killer of his father and he moved towards the *Pandava's* camp. Kripacharya and Kritverma also followed their commander. They were asked to stay at the entry gate and ensure that nobody went out alive. Aswathama entered the camp of *Panchala* and found Dhristadyumna in sound sleep. He made a fatal attack on him. Dhristadyumna's cry awoke the other warriors of the camp. As soon as they came out to find out what had happened, they were attacked by Kripacharya and Kritverma waiting at the gate. Dhristadyumna with his *Panchala* troops met the end of their life. From there, Aswathama moved to the *Pandava's* camp and beheaded five sleeping sons of Draupadi in the misunderstanding that they were five *Pandava* themselves.

### Death of Duryodhana

Excited Aswathama, accompanied by Kripacharya and Kritverma, carried the five heads to the dying Duryodhana. He was lying unconscious but he shook his body and mentioned that Dhristadyumna, Shikhandi and the other warriors of *Panchala* had been killed. He also mentioned that he had brought

the heads of *Pandava*. Hearing the end of *Pandava*, Duryodhana made all effort to rise up and sit. Aswathama helped him in doing that. Duryodhana forgot all his dying pain and asked for the head of Bheema. When given the head to him, he struck a heavy punch and that broke like an earthen pot. He didn't believe that to be the head of Bheema. He waited until breaking out of morning, and could identify those heads to be of the five sons of Draupadi. He was deeply depressed by their killing, and breathed his last in great depression.

### Humiliation of Aswathama

In the morning, Srikrishna with *Pandava* and Draupadi returned to their camp. They were dumb-struck by the tragic incidents of the night. Draupadi began wailing and Bheema ran out to locate Aswathama. Srikrishna and Arjuna also followed him. Aswathama was found in the hermitage of Vyas. He was challenged to come out. Aswathama came out and seeing the end of his life invoked against *Pandava* the deadly *Brahmshira*, a divine weapon against which no body could survive. Seeing that Arjuna also invoked *Pashupat ashtra*. There was a huge fire all around. The life of all other innocent creatures were at stake. Vyasa and Narada intervened asking them to withdraw their weapon as those weapons were not meant to be used against human beings. Aswathama didn't know the withdrawal technique. Arjuna had to withdraw both the divine weapons. Aswathama was brought a hostage to Draupadi. Ultimately, she forgave Aswathama recalling his mother (wife of *guru* Drona of *Pandava*) who would be loser of his only son. He was made free but after cutting a tuft of hair from his head which contained the brilliant crest jewel over his head. After that Aswathama felt grimly humiliated.

### **M-13 : STRI PARVA** (wailing women)

#### Wailing women of Kaurava

The death of Duryodhana caused a shock wave among the *Kaurava* women. His wife Bhanumati became unconscious. His mother Gandhari could not help wailing loudly. Dhritarashtra also went unconscious. The saintly figure, Vidura also wept. The queens became crazy and rushed towards the Kurukshetra. Later, Dhritrashtra and Gandhari also moved to the battle ground.

#### Steel Duplicate of Bheema Crushed to Powder

*Pandava* came to know about the arrival of Dhritrashtra, Gandhari and other *Kaurava*'s women to the battle ground. They also came with Draupadi and Srikrishna. Srikrishna tried to console Dhritrashtra. "It is true that *Dharma* ultimately wins. Several war stalwarts have been killed. The entire army has been eliminated. Bheema alone killed all my sons. I just want to embrace him, he is dear to me like my son", mentioned Dhritrashtra.

Srikrishna had sensed his bad intention. He had carried with himself a duplicate of Bheema made of steel. When Bheema intended to move to Dhritrashtra, Srikrishna forbade him in doing so and he put the steel duplicate before him. Dhritrashtra embraced so tightly the statue that it turned into powder. Dhritrashtra exclaimed loudly, "Alas, Hey Bheema, Hey Bheema", as if he was killed by him. Srikrishna disclosed that it was not Bheema rather it was his duplicate steel statue. He advised him not to worry; Bheema was alive. Dhritrashtra was very ashamed of his doing.

#### Gandhari Cursed Srikrishna

*Pandava* met her and touched her feet. Srikrishna also joined them in consoling her. The women were mourning by wailing the killing of Kurukshetra. Gandhari couldn't restrain herself, and cursed Srikrishna that His kith and kin would also be destroyed like *Kaurava*. Thereafter, in honour of the dead warriors, the last rite was performed.

### **M-14 : SHANTI PARVA (return of peace)**

#### Yudhishtira Crowned King

After the great carnage of Kurukshetra, Yudhishtira was seen visibly upset. He had become indifferent to the worldly affairs.. He intended to seek renunciation. *Mahrishi* Vyas came to see him. He encouraged him and mentioned, " You fought against injustice. It is, now, your responsibility to reaffirm the rule of righteousness. " Observing his advice, Yudhishtira accepted the crown and was duly crowned by a function under the guidance of his *purohita*, Dhaumya.

### **M-15 : ANUSHASANA PARVA (reign of discipline)**

#### Bheeshma Preached Pandava

With a great awe, Yudhishtira came to pay respect to Bheeshma who was ly-

ing on the death bed. Bheeshma looked very affectionately to Yudhishtira and preached him over several issues related to state craft, ethics and righteousness. He also enlightened him on the observance of discipline and restraint in life. Explaining about the superiority of *Dharma* which a human being needs to know and practice, Bheeshma advised him to recite regularly with full faith *Sri Vishnu Sahshranama*.

### Bheeshma's Ultimate Departure

Yudhishtira was the frequent visitor for seeking his guidance and lessons on several issues. Bheeshma was waiting for the sun to move to the northern hemisphere. He maintained his great resolve by lying for **fifty eight days** over the death bed. The appointed day came, and Yudhishtira with other *Pandava*, and Gandhari came to him in his last moment. Bheeshma looked to them and breathed his last. His body was cremated on the fire lit from the sandal wood. Yudhishtira was the one who performed his last rites.

### **M-16 : ASWMEDHIK PARVA (performing Ygya)**

#### Birth of Parikshita

Uttra was pregnant when Abhimanyu was killed. She carried his son in her womb. Aswathama had assured the dying Duryodhana for the elimination of *Pandava*. He invoked later a divine weapon to destroy the child in her womb. Seeing a deadly weapon following her, she rushed to Srikrishna for help. He immediately realised the mischief of Aswathama. He invoked *Sudarshana chakra* to protect her. Aswathama's weapon was destroyed by His *chakra*. He also gave a glimpse of His form to the child in the womb. The child offered a sincere prayer to Him. Later, the male child was born to Uttra. He had seen a divine form in the womb. After the birth, as he grew up, he was always trying to locate that form amidst the people. His this act caused him to be called by the name, Parikshita. In *Sanskrit*, Parikshita means one who keeps ever examining to locate the target of his mission.

#### Aswamedha Ygya

After some time, Yudhishtira thought of performing *aswamedha ygya*. *Ma-harshi* Vyas was requested to fix an auspicious date for that. Accordingly preparations were made. One, black horse (*shyam varna*) was selected which carried a golden plate over its head. The plate had the writing, "The great king

of Hastinapur, Yudhishtira, is performing the *aswamedha ygya*. If somebody does not accept his sovereignty he can hold this horse and enter into the fight to finalize his defeat or victory.” Arjuna accompanied the horse while it moved all over the earth. No body dare oppose him. He came back victorious. The citizen of Hastinapur were glad to greet him back. The *ygya* was performed in time. Yudhishtira bade a warm farewell to all the invited dignitaries.

### **M-17 : ASHRAMAVASIK PARVA** (renunciation)

#### Dhritrashtra and Gandhari Adopts Forest Life

After the carnage of Kurukshetra, Dhritrashtra and Gandhari led a life of indifference. Fifteen years passed, and they decided to renounce the royal life and go to forest. They were joined by Kunti and Vidura also. Vidura took *samadhi*, whereas others lost their life in a great fire in the forest.

### **M-18 : MAUSALA PARVA** (steel mortar)

#### Yadava Eliminated

After the end of Kurukshetra war, Srikrishna went back to Dwarika. He had become famous all around. His cousins and other kith and kin had become very proud of their wealth and lineage. Saints and sages were humiliated by them. They suffered from intense internal feud. Ultimately they all killed each other. Balarama also took to *samadhi* in *prabhas kshetra*. Srikrishna was aggrieved by his loss. Once he was sitting in an indifferent mood under a tree, in *prabhas kshetra* that an arrow of a hunter hit his sole. The hunter was very aggrieved to hit him fatally. Srikrishna consoled him and took to His ultimate departure. His departure caused a grim shock to his father Vasudeva who discarded his mortal remain on the following day.

### **M-19 : MAHAPRASTHANIKA PARVA** (Ultimate departure)

#### Pandava Travelled to the Himalays

After the ultimate departure of Srikrishna, *Pandava* led a very indifferent life. Once they decided to quit the royal life in favour of Parikshita. He was crowned the king. After counselling Subhadra on several issues they moved

out with Draupadi. Wandering on several sacred places they reached Dwarika. The whole of Dwarika established by Srikrishna had been submerged by sea. From there they moved towards the *Himalays*. An unidentified dog was also accompanying them.

After some time of movement, they reached the snow clad region. Draupadi became the first casualty. Following her Sahdeva, Nakul, Arjuna and Bheema departed. Yudhishtira kept on moving ahead and the dog also maintained his company. At one place, a plane landed from the *Devaloka*.

*Indra* appeared before him and asked him to board the plane to go bodily to heaven. He refused to go leaving the accompanying dog behind. The dog was *Yamaraja* (the deity of death) himself. Impressed by Yudhishtira's sacrifice, he revealed his form and blessed him.

#### **M-20 : SWARGA ROHANA PARVA** (Ascending to Heaven)

When Yudhishtira was taken by *Indra* to heaven, he found *Kaurava* there in comfortable state of living. When he couldn't see any of his brothers, he enquired about them. One messenger took him to a place where bad odor had permeated the environment. He heard his brothers and Draupadi wailing and crying.

Yudhishtira was extremely shocked. He asked the messenger, "What sin they had committed that they had been put here. Whatever they did they did for me. Go and tell *Devendraraj* *Indra* that I am not going back from here. I would also be with them." Saying that he stood there. In a short while, *Indra* and *Yamaraja* came to him. With their arrival the whole area became lighted and full of fragrance of the scented flowers. The earlier scene of the hell disappeared. *Yamaraja* mentioned, "Yudhishtira, this is your third test which you passed successfully. The earlier ones were of *Yaksha-prishna* and the accompanying dog. You are ready to lead a life of hell for your brothers. They are not at all in hell. The entire scene was created to test your sacrifice. For the terrestrial kings it is also necessary to know about the life of hell. You were brought to the place with that intention also, so that you could know about the state of life in hell. "

Yudhishtira found all his brothers in a happy and pleasant mood, and that made him greatly satisfied. Later, he discarded his human body, and assumed the divine form.





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